

# ESSAY

ON THE

Fundamental or most important Doctrines

OF

Natural & Revealed Religion.

---

By J. WOOD, B. D.

---

*Defendat quod quisq; sentit, sunt enim judicia Libera; nos Institutum tenebimus nulliusq; unius disciplinæ legibus astricti quibus in Philosophia pareamus: Quid sit in quaq; Re probabile semper requiremus. Nos qui sequimur probabilia, nec ultra quam id quod verisimile occurrit progredi possumus, et refellere sine pertinacia, et refelli sine Iracundia, parati sumus.*

TULL. TUSCUL. DISP.

---

Let every one be permitted to defend his real Sentiments, for every one's Judgment is free; by our own Judgment we shall be directed, being not obliged, in Philosophy, to obey the Laws or Determinations of any particular Discipline, Sect, or School; but on every Subject of Inquiry, whatever appears most probable, we shall always principally endeavour to investigate. We who are only in pursuit of what is probable, and do not go beyond the Bounds of probability, are always prepared to refute other Mens Opinions without the least Imputation of Bigotry, and to be refuted by others without the least Emotion of Anger.

---

E X E T E R:

Printed for the AUTHOR, by R. TREWMAN, by whom all Manner of  
Printing Work is neatly and expeditiously performed, on the most

THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

Volume 10  
Part 1  
1880

THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE



THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE



To the most Honourable and Right Rev.  
**F R E D E R I C K,**  
LORD BISHOP of EXETER.

**I**N the present Age, which is unhappily characterized with the almost venerable Name of Patriotic, in which no Performances can suit the Taste of Multitudes of deluded Englishmen, however insipid in themselves in Points of Argument or Philosophy, unless they are what we call spirited or high spirited, being richly season'd with a junian Kind of insolent, libellous, or rebellious Invective on legal Governors of every Denomination; in such an Age, my Lord, it is very easy and natural for us to conceive, that Prejudices against all dedicatorial Compliments must be strong and numerous. And I shall therefore beg Leave, in the Course of this Dedication, to obviate the Objections of a corrupt or vitiated Taste, with the following Observations.

Since it would be a Crime to be utterly regardless of what becomes of myself, I shall therefore, my Lord, take the Liberty of making a similar Observation to that, which in a Dedication to the late Archbishop of York, was made by our present great Newton, Lord-bishop of Bristol,

## D E D I C A T I O N.

*Bristol, who is too great to be characteristically described, and whose divine Dissertations on Prophecy, containing the Marrow of all sacred and prophane History, justly entitles him to be considered as a Luminary no less beneficial and conspicuous in the World of Religious, than was the great Sir Isaac Newton in that of Natural Philosophy; that the Design of this Book, and the Manner in which it is executed, is not unfit for me to offer, nor for your Lordship to receive. And I shall observe also, with the open-spirited, learned, and ingenious Mr. Fortin, that as to Simulation or Dissimulation, I detest and abhor; but when Virtue and Greatness are combined to distinguish and reward Merit, the Offerings of dedicatorial Compliment then become the Tribute of Duty, Gratitude, and Justice; and that there is ample Room for, and that the highest Demonstrations of Taste, Genius, Elegance, and Propriety, have been displayed in Things of this Nature, as allowed Evidences of the Fact, I shall produce the following Extracts from the two Roman Poets Horace and Virgil.*

*In the first Ode, and the first Satyr, Mæcenas is thus addressed.*

Mæcenas atavis edite regibus,  
O, et præsidium et dulce decus meum.  
Qui sit Mæcenas ut nemo quam sibi sortem  
Seu Ratio dederit, seu Fors objecerit, illa  
Contentus vivat, laudat diversa sequentes.

*For*

*For the Benefit of the English Reader in general  
it is thus pleasingly translated by Mr. Frances.*

Mæcenas, what's the Cause that no Man lives  
Contented with the Lot which Reason gives  
Or Chance presents; yet all with Envy view  
The Schemes which others variously pursue?

*In honour of Augustus, Ode Second, first Epistle,  
Book Second.*

Serus in Cælum redeas diuq;  
Lætus interfis populo quirini,  
Neve te nostris vitiis Iniquum  
Ocyor Aura

Tollat, hic magnos potius Triumpho  
Hic ames dici pater atq; princeps

Cum tot sustineas et tanta negotia rerum  
Res Italas, Armi tuteris, moribus ornes  
Legibus Emendes, in publica commoda peccem  
Si longo Sermone morer tua tempore Cæsar.

*First Æneid Virgil.*

Veniet lustris labentibus ætas  
Cum domus Assaraci Phthiam claraſq; Mycenæ  
Servitio premet, ac victis dominabitur Argis,  
Nascetur pulchra Trojanus origine Cæsar,  
Imperium Oceano, famam qui terminet astris,  
Julius, a magno dimissum nomen Iulo.

*The Compliment is continued during eight suc-  
ceeding Lines, but the honorary Marrow of it  
is contained in the three last Lines which I have  
here transcribed, and for the above Reason is  
thus translated.*

*There shall be born a Trojan Cæsar with the  
Name*



*Name of Julius, descended from the great Iulus or Ascanius, the Son of Æneas, whose Empire and Glory (meaning the Empire of the Julian Family) can be bounded by nothing less in extent than by the Ocean and the starry Orbs.*

*I make no doubt but your Lordship hath often considered this as one of the best fabricated Pieces of its Kind, which is any where extant in the whole System of Classical Invention and Architecture; and allowing that these great Geniusses intended to recommend themselves to the Notice and Favour of their Prince and his Minister, by such Effusions of honorary Sentiment, it surely is no Reproach to an honest Mind, nor were they even by Men of Taste in their own Times, nor by polite Englishmen in this, will be read; upon this Account, with the less Approbation and Pleasure: Nor can it be said, unless by some sour or acid Patriot, in a self-tormenting Spirit, that public Testimonies of Esteem and Honour, which shall be paid to a modern Cæsar and his Mæcenæ, must be considered as the unsavory Offences of Hypocrisy or Adulation. And with Regard to our religious Patriots, if your Lordship, with the rest of our learned and pious Prelates, had not more Candour, Moderation, and true Christian universal Charity, than has been exhibited by the Author of the Confessional, of Reflections on the Fate of the Petition, by the*  
*Reviewers*

## DEDICATION.

Reviewers and Dr. Kippis, the most renowned Champions of dissenting Liberty; it may justly be said that the Dissenters, who at present are bound only by a few slight Cords of Obligation to the prescribed Rules of an established Church, would have just Reason to complain of the heaviest Chains of Oppression and Cruelty.

In this patriotic Age, and in a free Country (nor have I any Objection to its being as free as it ought to be) in which legal Governors are every Day most irreverently treated, I hope that your Lordship, with others of the most judicious and distinguishing Taste, will have no Reason to charge the particular Subject of this Dedication with the least Degree of Impertinence or Impropriety. And I am particularly pleased with an Opportunity of dedicating this little Treatise to your Lordship, because I am persuaded that you are a sincere Friend to every justifiable Kind of civil and religious Liberty, to all Enquiries, Disquisitions, or Investigations, without any Regard to the Words Etero or Othodox, so long as they are conducted with a becoming Spirit of Moderation, and with a true Deference both to the Authority and Determination of legal Superiors. Nor can I think of making your Lordship a more acceptable Offering of Esteem and genteel Sentiment, under all the Obligations of Truth and Justice,

## DEDICATION.

*Justice, than by an Application of that which was made by the great Dr. Conyer's Middleton to Dr. Thomas Gooch, Master of Caius College, in Cambridge, Lord Bishop of Norwich, and a most worthy Prelate.*

*That your Lordship may long enjoy that peculiar Vigour of Mind and Body, which enables you to discharge all the Duties of your Episcopal Station, by Admonition and Precept, with Honour to yourself and Benefit to the Public, is the sincerest Wish of,*

**MY LORD,**

*Your Lordship's most obedient,*

*And faithfull Servant,*

**JOHN WOOD.**





RELIGIOUS  
AND  
PHILOSOPHICAL  
ANIMADVERSIONS.

---

S E C T. I.

*On the Reasonableness of giving the same Credit to Divines, in particular Cases, as is claimed by the Lawyer or the Physician. On the necessary Conditions of Salvation, as obvious to the common Sense and Reason of Mankind. On the great End of Revelation, both under the Law and the Gospel.*

 HERE are three Professions commonly called Law, Physic, and Divinity: Nor does any Thing act more powerfully or injuriously to the Interest of Religion in general, than the Want of considering Religion or Divinity as a Profession. We will therefore proceed to  
B consider

consider for what Reason, in what Cases and Circumstances, the same Credit is to be given to the Divine, as is commonly claimed by the Lawyer and the Physician.

But when I talk of the Interest of Religion, perhaps some one in a Spirit of Archness and Opposition will say, that by the Interest of Religion, must be understood the Interest of the Clergy; and when we talk of the Interest of the State, perhaps some one of a similar Turn of Genius will observe, that by the Interest of the State must be understood the Interest of Statesmen; let it be so, this will not discourage me from attempting to prove, that in either View of Things, the Interest both of Church and State ought to be attended to and supported; the one by some settled and established Mode of public Worship, and the other by such Laws, Statutes, Ordinances, and Regulations, as wise and good Men, invested with the Powers of Legislation, shall prescribe and establish. Now the Reason of being determined in particular Cases and Circumstances by the Opinion of Lawyers, Physicians, and Divines, stands briefly thus: If the Almighty Architect of the Universe, and consequently of the human Frame, in whose infinite Knowledge must exist every possible Sicknes or Disorder to which we are liable, had resolved to reveal what was necessary to be given, or applied in all Cases and Circumstances, the studious Inquiries of the most sensible and judicious

cious Part of the Medical Faculty, into the Powers and Operations of Nature, had been rendered intirely unnecessary or useless. In the same Manner, if the Almighty Architect of the Universe, and of Consequence the original Founder of all States, in whose infinite Knowledge must exist all Laws, Statutes, Ordinances, and Regulations, necessary for the good Government of all human Societies, had resolved to reveal such as in all Times, Ages, and in every respective State, are best calculated for the Preservation of public Peace and Unity; all that Wisdom, Penetration, Sagacity, and Goodness, which have been displayed in the venerable Character of Law-givers, had been intirely over-ruled and suppressed. In the Truth of similar Observations it may be justly said, that, if the Almighty Architect of the Universe, and original Inspirer of the Bible Religion, in whose infinite Knowledge must exist the most perfect, and consequently most acceptable Parts of public Worship, had resolved to reveal such amongst the several Revelations or Discoveries of his Will, it had intirely superseded both the Reasonableness and Duty of composing such, what I call Necessaries or Essentials of public Worship, as are to be read in our Common-Prayer Book, and by wise and good Protestant Christian Governors, have been prescribed and established.

Here it may be observed, that, whereas in



Point of Health, it is abundantly of the greatest Consequence to each Individual, to live temperately, and to make use of what, by Experience, they find to be most agreeable to their Constitutions: And, whereas, on the Side of temporal Prosperity, it is of the greatest Consequence to each Individual, to preserve a peaceable and unlitigious Turn of Mind and Resolution, yet still there are particular Cases and Circumstances in which we ought to be directed by the Opinion of the Lawyer, and Judgment of the Physician: So likewise in Matters of Religion, it is of the greatest Importance to each Individual, to settle within his own Mind, a right Faith in God and his Almighty Providence; the Boundaries of right and wrong, of innocent and unlawfull Pleasures, and his Expectations of a future State, in Proportion to the goodness or badness of his Life: Yet still the civil Magistrate, assisted by the Opinion of able Divines, ought to establish some particular Mode or Form of public Worship, which they think, and which they believe also, that all, or the major Part of his Subjects, shall think most perfect, and of Consequence most acceptable. This hath been, and ought to be the Practice of every Independent Christian Community, as directed by the Dictates of natural and revealed Religion.

Again, in every Independent Community of Christians, the proper Representatives of the  
the

the State must be the Persons in whose Hands the legislative Authority is invested, and the same Persons must be the immediate and proper Representatives of the Church, having a Right to prescribe all such religious Rites, Ceremonies, and Ordinances, as in their Wisdom and Prudence shall seem best calculated to answer the common Purposes of Ecclesiastical Government: When, therefore, it is said in the twentieth Article, that the Church, it must be understood that the Christian Civil Magistrate hath Power to decree Rites or Ceremonies, and Authority in Controversies of Faith.

The Author of the Confessional, indeed, and of Reflections on the Fate of the Petition, (if they are different Persons) considered as the most powerfull Champions to plead the Cause of Protestant Dissenters; frequently take Occasion to speak ironically and sneeringly of the Clergy, as a Clerical Society, distinct, seperate, and independent of the State. But by these Militants, whether we consider them as State or Church Militants, Things are falsely conceived and represented; for the Bishops, nor the whole Body of the Clergy of the Church of England, have any Power, nor do they claim any such, to decree Rites or Ceremonies, nor have any Authority in Controversies of Faith.

The Case standing thus. The civil Christian Magistrate hath a Right to enact, and hath enacted penal Laws to oblige his Subjects to

be honest and obedient ; and in Subordination to his Authority, a particular Part of his Subjects are appointed to be Ministers of the Gospel, whose peculiar Business it is by Arguments drawn from a Consideration of the Being and Perfections of God, and of a future State, to support the one common Cause of Virtue and Obedience. So that the Nature of our religious Controversy is very different from what it has been represented by these virulent Abusers of Prelates and Episcopacy.

But returning to the Reasonableness, in Matters of Religion, relative to the Appointment of religious Rites and Ceremonies, of giving Credit to the Opinion of Divines ; this Reasonableness will be evident from a Consideration, that the Word or Will of God is frequently dressed up in what we call Figurative, metaphorical, and allegorical Expressions ; in the Ænigmatical Constructions of a Parable, and that a Variety of Scripture Phrases have a double Sense, commonly called the literal and the spiritual One ; so that the Bible, upon the Whole, is one of the most difficult Books in the World to be understood, as is evident from the multiplicity of scriptural Commentaries, Paraphrases, and Illustrations ; and therefore it requires Men of the first-rate Abilities, to explain different Passages of Holy Scripture, and to render them consistent with each other. But in the few Essentials of Religion, as necessary to Salvation,



tion, every one of the meanest Understanding may be said to be in a Capacity of helping themselves; because the Being and Perfections of an eternal, independent, and spiritual God, the Possibility of a future State, and the Necessity of making an equitable Distinction between good and bad Men, are Truths which every one's Reflections on the Nature and Order of created Things and Beings must unavoidably discover, and oblige them to acknowledge. From hence I shall proceed to take a View of the essential Doctrines of Salvation, as obvious to the common Sense and Reason of Mankind; because the making a Belief of uncertain Points, as necessary to Salvation, which in reality is and cannot be so, naturally tends to increase a particular Kind of Deism, or Infidelity, which, amongst People of different Orders, is thought to be very extensive.

It makes no Part of my Design, at present, to prove the particular End of a divine Revelation, both under the Law and the Gospel; what Means an Almighty Providence hath made use of for the Accomplishment of it, nor to consider the Nature of a Mystery, or what particular Mysteries the Christian Revelation is attended with; it being sufficient to my present Purpose to mention what I apprehend to have been the great End of Revelation, both under the Law and the Gospel; and that the same End was proposed in both these religious Dispensations,

to define what I mean by Salvation, and to represent the necessary Conditions of it, or of a Christian saving Faith, as obvious to the common Sense and Reason of Mankind.

By Salvation, I mean reasonable Hopes and Expectations, or a reasonable Assurance of being treated in a future State of Existence and Account, as an Object of divine Favour and Goodness; and in the Character of sinful Creatures, as Objects of divine Pardon and Acceptance. Now the Terms of Salvation, as they stand in the common Sense and Reason of Mankind, are included in the universal Character of a good Man, because this Character begins with a Faith in God, and his Providence, or in an absolute Disposal of all Events relative to human Happiness or Misery: It is carried on by a true Sense of Piety, in occasional Acts of private Devotion and public Worship, and is compleated in a regular practical Life of universal Righteousness and Charity; so that the whole Nature and Business of Salvation is commonly thrown into this plain and easy Proposition, that all good Men will be happy in a future State, or in the Language of Scripture, will be saved. In this common and handsome Dress of common Sense, it is to be seen in the Writings of TULLY, SENECA, and all other good Men, in all Ages and Countries, in which the Being of a God, and the Belief of a future State, have been professed. This is agreeable also to Scripture Accounts of Salvation,

vation, both in the Old and New Testament. Thus the holy Prophet expresseth himself; what doth the Lord thy God require of thee, but to do Justice, to love Mercy, and to walk humbly with thy God: And thus St. Paul expresseth himself, the Grace of God, *i. e.* the Religion of Christ, or of the Gospel hath appeared, or hath been made known unto all Men, teaching us that by denying all ungodly and worldly Lusts, we should live soberly, righteously, and godly, in this present World; and besides it is inconsistent with any Notion of Goodness, to suppose that any Terms of Salvation should be required, but such as are intelligible in themselves, by the common Sense and Reason of Mankind, and to carry with them also a Capability of being observed and practised. But if the Terms of Salvation are so easy to be understood and practised; and, if in order to obtain it every one may, ought, and must do more for himself than any other Person hath promised, engaged, or undertaken for him; it may be asked, of what Utility to Individuals, and of what Necessity are any such Revelations of the Nature and Will of God, as are said to be delivered in the Holy Scriptures of the Old and New Testament. In answer to this Question it must here be observed; since the one true God, whom the Heaven and the Heaven of Heavens cannot contain, is a Being purely Spiritual, Immortal, and of consequence Invisible to any material

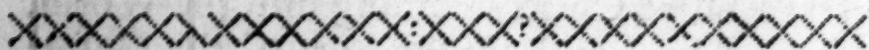


terial Eye ; that the greatest Part of Rationals in this World, should imagine that he existed in the Likeness of a Calf, a Dog, and a Monkey ; or of a Bell and a Dragon ; of the Sun, Moon, or a Star, and should worship him as if he had any Similitude to such material Parts of the Creation, is declared in the Holy Scriptures to be infinitely offensive, or displeasing ; and is therefore declared also to be an Abomination unto the Lord : To preserve a peculiar People, zealous of good Works, and a right Faith, he revealed himself to *Abraham*, *Isaac*, and *Jacob*, and at the Expiration of about Four Hundred and Fifty Years, he delivered the Israelites from a State of Egyptian Slavery, by occasional Miracles which were evidently wrought by an Almighty and invisible Power, and were sufficient to have led both the Egyptians and Israelites to a right Faith, and to a most acceptable Obedience.

Besides all this, Almighty God was graciously pleased to give his People Israel Kings and Governors of his own immediate Appointment, and promised, if they would continue in an unidolatrous Faith, or in the Religion of the Law, to be their irresistible Protector against all other neighbouring Nations, by whom they should at any Time be hostile'y attacked : But foreseeing, that in the ordinary Course of human Events, the Law would not be sufficient to continue a right Faith amongst such a considerable Part of Mankind,

Mankind, as to himself was agreeable; he was determined to make fresh Discoveries, or Revelations of his universal Providence, of the Spirituality and Immensity of his Nature, in the most exalted Character of Jesus, of Christ, of the Son of God, of the Son of Man, and of the Messiah: Continually and perpetually keeping the Person or human Body of Jesus, who was begotten by a miraculous Conception, and not made after the common Course and Order of Creation; perpetually keeping, I say, the Body of Jesus, under the intire Direction and Guidance of his own infinite Power and Wisdom; and therefore directed his holy Prophets, *Isaiah* and *Daniel* in particular, five hundred Years before the Event, to Prophecy the exact Time of his Appearance in the World. From the preceding Observations I conclude, that the great End of Christ's coming into the World, of the Christian Religion, or of the Gospel Dispensation, was a Republication of the Faith of the Law, which was a Faith in the one true, living, and spiritual God; in Opposition to the Gods of Idolatry, to extend this Faith beyond the confined Boundaries of Judea, by such a Conversion of the Gentiles as hath been, and in all probability will be made in future Ages of the World, before the momentous Period of its final Dissolution: And since the ceremonial Part of the Law, which consisted of Sacrifices, was intirely abrogated, no particular Mode of public Worship

ship was prescribed in its Room; and since the Will of God concerning an Institution of the Sabbath, and a Provision for the Priests, by a Tenth of Temporalities, remain unchanged, I conclude also, that Christian civil Governors or Magistrates, must be left at Liberty, and ought to erect such a Superstructure or Mode of public Worship upon the Foundation of a right Faith, as in their superior Wisdom and Judgment they shall at any Time resolve to establish; and no good Objection can lay against the improved Sense and Reason of Mankind's being sufficient to all the necessary Duties of a Divine, as well as to those of the Lawyer or the Physician. And from hence we shall regularly proceed in the next Section, to observe, that *Moses* was invested with the Powers of civil and ecclesiastical Polity, by a divine Designation.



## S E C T. II.

*On MOSES's being invested with the Powers of ecclesiastical and civil Polity, by a divine Designation. On the Consistency of every Christian Plan of Civil Government, with that of the Mosaic.*

**I**T is an indisputable Matter of Fact, that not only Legislators themselves, but even much the greatest Part of every independent Community,



Community, in every civilized Country or Age of the World, have privately believed, and publicly acknowledged, that not only the necessary Supplies for the Preservation of every State, are at the absolute Disposal of a divine Providence, but that all the Causes of human Happiness, whether we refer them to Individuals or to the Public, are declared to depend upon a Theistical Faith, on regular Acts of public Worship and private Devotion, and on a strict adherence to the plain Rules of universal Righteousness and Equity.

This Matter of Fact is confirmed by what is frequently and peremptorily revealed in the Holy Scriptures of the Old Testament, and especially in that Part of them which is commonly called the Pentateuch, or the five Books of the holy Prophet, *Moses*. In these Almighty God hath clearly signified, that all human Blessings shall begin and end with a right Faith in himself, a due Observance of his Sabbath, and with an universal righteous Conduct. Here indeed we may see the Boundaries of civil and religious Government drawn very distinct; but are so closely united, that when a true Theistical or unidolatrous Faith in God shall be deserted; when the Duties of public Worship, and a virtuous Life shall be neglected, then in natural Consequence, Success is absolutely denied in any warlike Engagement or Invasion, Plagues, Famines, Pestilences, and Earthquakes, and every Kind of Misery incident

to Individuals, and to a whole Community, are threatened to ensue; so that true Religion, and some regular Practice of it, according to a scriptural Account of Things, is necessary to the well-being and Continuance of any civil Society or Government whatsoever. I shall therefore proceed to consider the Nature and Business of Civil Government, as it is described and was conducted by the holy Prophet *Moses*, under the Instructions of a Divine or Theocratical Polity.

It is to be presumed, that our Christian Legislators are not intirely unconversant in the historical Parts of the Holy Scripture, as relative to a religious and civil Government; and surely the most common Apprehensions of infinite Wisdom, must naturally incline the most sensible and pious Part of Mankind, in the Capacity of Legislators, to bestow a particular Attention on such essential Branches of civil Government, as are supposed to stand upon the Records, and to be confirmed by the Authority of Revelation. And here I shall proceed to mention two or three Points in Matters of civil Polity; observing how consistent they are with the several political Constitutions, which have been established in different civilized and Christian Countries.

It makes no difference whether Jethro, the Father-in-Law of Moses, was directed by some inspiring Influences of the holy Spirit of God, to communicate the most necessary and essential Parts of civil Government,  
to

to his Son-in-Law Moses; or whether the holy Prophet himself had received them immediately from the same divine Fountain of Truth and Knowledge. We have here described also a pathetic Scene of filial Duty, parental Obedience, of Love and Affection between these two most pious and worthy of our jewish Ancestors; and because, if seriously considered, it may be of great Service both in the moral and religious World, I shall give it at large as it is to be read in the 18th Chapter of the Book of Exodus. And Jethro, Moses's Father-in-Law, came with his Son and his Wife unto Moses into the Wilderness, where he encamped at the Mount of God, and he said unto Moses, I thy Father-in-Law Jethro, am come unto thee, and thy Wife and her two Sons with thee; and Moses went out to meet his Father-in-Law, and did obeisance and kissed him, and they asked each other of their Welfare, and they came into the Tent; and Moses told his Father-in-Law all that the Lord had done to Pharaoh, and to the Egyptians, for Israel's Sake, and all the Travel that had come upon them by the Way, and how the Lord delivered them; and Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the Hand of the Egyptians. And Jethro said, blessed be the God who hath delivered you out of the Hand of the Egyptians, and out of the Hand of Pharaoh, who hath delivered the People from



from under the Hand of the Egyptians : Now I know that the Lord is greater than all Gods, for in the Thing wherein they dealt proudly, he was above them : And Jethro, Moses's Father-in-Law, took a burnt Offering and Sacrifices for God ; and Aaron came and all the Elders of Israel, to eat Bread with Moses's Father-in-Law, before God. And it came to pass on the Morrow, that Moses sat to judge the People, and the People stood by Moses from the Morning untill the Evening ; and when Moses's Father-in-Law saw all that he did to the People, he said, what is this Thing that thou doest unto the People ; why fittest thou thy self alone, and all the People stand by them from Morning unto Evening ? And Moses said unto his Father-in-Law, because the People come unto me to inquire of God. When they have a Matter they come unto me, and I judge between one and another, as I do make them know the Statutes of God and his Laws. And Moses's Father-in-Law said unto him, the Thing that thou doest is not good, thou wilt surely wear away both thou and this People that is with thee ; for this Thing is too heavy for thee, thou art not able to perform it thyself alone ; hearken now unto my Voice, I will give thee Counsel, and God shall be with thee ; be thou for the People, to God ward that thou mayest bring the Causes unto God ; and thou shalt teach them Ordinances and Laws, and shall shew them the Way wherein thou must walk,

walk, and the Work that thou must do: Moreover, thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Covetousness, and place such to be Rulers of Thousands, and Rulers of Hundreds, and Rulers of Fifties, and Rulers of Tens; and let them judge the People at all Seasons; and it shall be that every great Matter they shall bring unto thee, but every small Matter they shall judge; so shall it be easier for thyself, and they shall bear the Burdens with thee. If thou shalt do this Thing, and the Lord command thee so, then thou shalt be able to endure, and all this People shall also go to their Place in Peace. So Moses hearkened unto the Voice of his Father-in-Law, and did all that he had said. And Moses chose able Men out of all Israel, and made them Heads over the People, Rulers of Thousands, Rulers of Hundreds, Rulers of Fifties, and Rulers of Tens; and they judged the People at all Seasons; the hard Causes they brought unto Moses, but every small Matter they judged themselves; and Moses let his Father-in-Law depart, and he went his Way into his own Land.

In this Chapter, whatever Opinion some People may entertain of a rustic Simplicity, in a very distant, and what they may be disposed to call a very uncivilized Age of the World, we are presented with an Interview which is conducted under certain Modes of Form, Ceremony, and affectionate Tender-

ness, which would not discredit the Court of St. *James's*, or *Versailles*. From hence we fall into a View of one continued Thread, or Plan of Civil Government, by observing how Moses proceeded to give Judgment in all Matters of Complaint and Dispute, which did then arise between his Fellow Creatuers and Subjects: And then follows an Alteration made by his Father-in-Law, Jethro, in his political Proceedings and Determinations of impartial Equity; by dividing his Subjects into Thousands, Hundreds, Fifties, and Tens, and by placing Governors over each of these respective Divisions, who were answerable for their Conduct to the supreme Authority of Moses, in a certain theocratical Province of universal Jurisdiction.

But amongst the several Parts of the Mosaic Plan of Government, it is worth while to observe, that, previous to the civil Magistrate's interposing his Authority for the important Business of Judgment, an Oath is divinely required to be taken of every Complainant of Violence, Injury, or Injustice. For though it may be allowed that the improved Sense and Reason of Mankind might dictate the Reasonableness of placing Men of Piety, Virtue, and Abilities, in the several Courts or Departments of Judicature; tho' the same improved Sense and Reason of Mankind might dictate the Reasonableness of receiving upon Oath, all judicatorial Complaints of Injury, and all Evidences to be given



given between contending Parties; yet it may be of signal Consequence to remember, that such Forms or Proceedings of civil Government, have an immutable and divine Approbation.

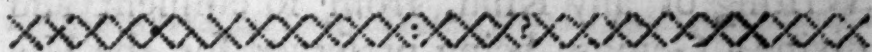
From hence I shall proceed to mention the particular Places of holy Scripture, on which Moses's divine Vicegerency is founded; and to point out a practiced Analogy between the Mosaic Plan of Government, and that which is established in other civilized Countries. Now the holy Prophet's divine Representality may be read in the 4th Chapter of Exodus, where, upon his complaining of an Inability to take upon him so great a Care, Charge, or Authority, as had been expressed in a divine Commission, it is particularly said in the 16th Verse of this Chapter, that Aaron should be to him instead of a Mouth, and he should be to him instead of God. This divine Vicegerency is again confirmed in the 19th Verse of the 18th Chapter, after that by occasional and miraculous Interpositions of Almighty Power, the Children of Israel had been settled in the Wilderness, and Moses also had been settled in his Government. And the holy Prophet's divine Investiture with the full Powers of ecclesiastical Supremacy, is clearly proved in the 28th and 29th Chapters of Exodus; in which we are informed that Aaron had no Power to Exercise any ecclesiastical Authority, till it had been

delegated to him by Moses, the Civil Magistrate.

I would here observe, that during the whole Christian State of Persecution, from the Time of Christ's entering upon his Ministry, to that of Constantine, Christians could not proceed to a legal Institution of a Sabbath, and to provide for her Ministers by the Tenth of Temporalities; but when civil Magistrates should be converted to Christianity, the whole Power of ecclesiastical Supremacy would naturally descend, and they would exercise the same ecclesiastical Supremacy, which under the Law had been particularly and divinely prescribed. This is the Case now in England, nor have the Clergy dared to say that it ought not to be so.

In the last Place, to prove the practised Analogy of our Christian Plan of Government, to that of the most antient Divine and Mosaic one, I shall draw the following Corollary from this express and divine Command to Moses, which we read in the 18th Chapter of Exodus: Moreover thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Covetousness. From hence I think it is fairly deducible, that, in Obedience to the divine Will of God, it is both the Duty and Interest of all Civil Governors or Magistrates, to provide certain Places, Schools, or public Seminaries, of an ingenious Education, from whence may be sent forth into the World,  
the

the most able Divines, Lawyers, and Physicians; unless it shall be affirmed and contended, that an uninquiring and uncontentative State of Mind, is the most direct Method of bringing the natural and intellectual Powers of Humanity to the greatest Happiness and Perfection, which they are capable of in the future Regions of Eternity.—In England, indeed, we have our London Inns of Court, our Cambridge and Oxford Seminaries of public Education, and similar Foundations of public Discipline and Literature were established in the antient civilized States of Greece and Rome; whose Learning, by all Men of Taste, is, and has been so highly admired, and in the two great Points of Morals and Philosophy, has proved greatly beneficial to every succeeding Posterity.



### S E C T. III.

*On the Charge of Infidelity against Moses, and the antient Greek Theistical Philosophers, for rejecting the Belief of a future State of Reward and Punishment; the latter are particularly vindicated from the Writings of Plato and Tully.—The State of public Discipline and Literature in the University of Cambridge, as analogous to that of the antient Greek Schools of Philosophy.*

**S**ATISFACTORILY to remove the Charge of Infidelity against the antient



Greek Theistical Philosophers, it will be necessary to consider the Nature and Business of Philosophy, in the Athenian State of Greece, in the Time of Socrates. From the high Esteem and Reverence in which the Name of Socrates has been mentioned by Zenophon, Plato, Tully, and many Others in the philosophical and literary World, it is highly probable, that this great Man had written many excellent Things in the several Branches of Philosophy, on which he was supposed to have enlarged with the greatest Strength of Argument and Eloquence: Nor is it improbable but that the same aristocratical Republican, and over-bearing Gentry, who made themselves Instruments of destroying the Author, would make it their Business also to destroy his Compositions; no Book or Writing of any Kind, from so eminent and divine a Genius, being preserved for the Use and Entertainment of Posterity.

At this Time the Experimental, Geometrical, and Astronomical Parts of Philosophy were in an infant State; so that the Nature, Business, and Duties of civil Government, Morality, a mixed and pure Theism, were the grand Topics of Inquiry and Dispute amongst Men of Leisure and Abilities.

The Subjects of Morality and Theism led them to treat of a Right and a Wrong, Virtue and Vice, Good and Evil, as Objects of a divine Approbation and Abhorrence; the Immortality of the Soul, and in natural Consequence,

sequence, a Futurity of Reward or Punishment in Proportion to the respectively good or bad Characters which they should be found to deserve. These were the common popular Doctrines which the Philosophers at this Time discussed and disputed in some public Schools, or private Apartments of Lecture, to People of every Denomination, as fundamental Necessaries of a mental or spiritual Subsistence.

Pure Theism was undoubtedly the Religion and Belief of Philosophers, tho' it had not sufficient Authority for being forced into the Mind of the Vulgar; and perhaps the oracular Priests and civil Governors, had a joint Interest in the popular Notions and Superstitions of poly Theism.

From this popular and open Manner of communicating Knowledge to all Ranks or Denominations of Men, we may easily account for this general Character of the Greeks, that they were not only a Disputatious, but a loquacious People. And yet by Way of Anecdote, they could occasionally sit down to study the most abstruse and difficult Principles of human Science, as is evident from the well-known Book of Euclid's Elements of Geometry, which is the Foundation not only of Architecture, but every Branch of natural Philosophy.

Tho' perhaps it may not be deemed impertinent to observe here, that the Jews, under the Instructions of a divine Teacher, had

a much easier Method of progreding and improving in the abstruse Arts of Music, Painting, and Architecture, as is notoriously manifest from our scriptural Account of the Tabernacle, and Solomon's Temple, which are vastly antecedent to any Discoveries of this Kind in Greece, or in any civilized human Society.

But besides the popular Doctrines of Morality and Divinity above-mentioned, which the Philosophers harangued and communicated to the Vulgar; they had a Variety of speculative Points on which they disputed freely amongst themselves and other Disciples, considered as Gentlemen of Fortune, who applied to them for Conversation and Instruction, in the Way of private Opinion and Sentiment; which consistently with the Preservation of Morality, and Support of civil Government, they could not communicate to People of gross and polyTheistical Understandings.

In the hidden Treasures of Philosophy, I include a pythagorean, præstant State, certain Forms and Modifications of being relative to the Nature and Qualities of the Soul, the Certainty of a material and eternal Universe, the Impossibility of Creation, (to create something out of nothing is an absurdity in Terms, but to give a Being to something which had no Being before, must appear



pear extremely possible) and of Consequence, that the Souls of Men must be considered as so many Emanations, or detached Parts from some universal, infinite, and spiritual Substance.

Now I look upon such Things as mere Reveries, Quibbles, or Subtelties of Argument, which were thrown out by Philosophers themselves, for the sake of supporting their School Disputes, and sometimes for the sake of enlivening the Amusements of private Conversation: But that the Philosophers, notwithstanding, in common with the universality of Mankind, did believe the Necessity and Reasonableness of a future State, upon the Account of an unequal Distribution of temporal Blessings, and that the Deity or Gods would dispence their Rewards and Punishments in this future State of immortal Existence, in Proportion as Men should be found to have wilfully deviated from, or to have acted up to some fixed divine Rectitude of Truth and universal Righteousness. Not to suppose this is making Philosophy a necessary Instrument of destroying that common Sense and Reason of Mankind, which in a right Consideration of the Nature and Consequence of Things, must rather be disposed to strengthen her Dictates and confirm her Judgment.

Now it has been asserted by an eminent Divine, as eminent a Scholar, and as remarkably keen Satyrist, that the antient Greek Philosophers had their esoteric and  
exoteric

a much easier Method of progreding and improving in the abstruse Arts of Music, Painting, and Architecture, as is notoriously manifest from our scriptural Account of the Tabernacle, and Solomon's Temple, which are vastly antecedent to any Discoveries of this Kind in Greece, or in any civilized human Society.

But besides the popular Doctrines of Morality and Divinity above-mentioned, which the Philosophers harangued and communicated to the Vulgar; they had a Variety of speculative Points on which they disputed freely amongst themselves and other Disciples, considered as Gentlemen of Fortune, who applied to them for Conversation and Instruction, in the Way of private Opinion and Sentiment; which consistently with the Preservation of Morality, and Support of civil Government, they could not communicate to People of gross and polyTheistical Understandings.

In the hidden Treasures of Philosophy, I include a pythagorean, præstant State, certain Forms and Modifications of being relative to the Nature and Qualities of the Soul, the Certainty of a material and eternal Universe, the Impossibility of Creation, (to create something out of nothing is an absurdity in Terms, but to give a Being to something which had no Being before, must appear

pear extremely possible) and of Consequence, that the Souls of Men must be considered as so many Emanations, or detached Parts from some universal, infinite, and spiritual Substance.

Now I look upon such Things as mere Reveries, Quibbles, or Subtelties of Argument, which were thrown out by Philosophers themselves, for the sake of supporting their School Disputes, and sometimes for the sake of enlivening the Amusements of private Conversation: But that the Philosophers, notwithstanding, in common with the universality of Mankind, did believe the Necessity and Reasonableness of a future State, upon the Account of an unequal Distribution of temporal Blessings, and that the Deity or Gods would dispence their Rewards and Punishments in this future State of immortal Existence, in Proportion as Men should be found to have wilfully deviated from, or to have acted up to some fixed divine Rectitude of Truth and universal Righteousness. Not to suppose this is making Philosophy a necessary Instrument of destroying that common Sense and Reason of Mankind, which in a right Consideration of the Nature and Consequence of Things, must rather be disposed to strengthen her Dictates and confirm her Judgment.

Now it has been asserted by an eminent Divine, as eminent a Scholar, and as remarkably keen Satyrist, that the antient Greek Philosophers had their esoteric and  
exoteric



exoteric Doctrines, nor in such an Assertion may be said to contradict or aberrate from Truth, as it stands upon the Records of profane History. It is asserted also, that the ancient Greek Philosophers and Priests, in Conjunction with civil Governors and Magistrates, did inculcate and preach the Doctrines of Theism, the Immortality of the Soul, a future State of Reward and Punishment; and that the Gods, in the Regions of Futurity, would reward an easy Subjection to public Laws, in common with all other moral Duties, which are enumerated in Seneca, Tully, and in the Greek Writings also of Xenophon, Plato, and Aristotle.—And so far all is well.

But since two Positions are laid down, which have given Occasion to Infidelity, to make abundantly larger Breaches in the Fortifications of true Religion, than if he should live to the Age of Methusalem, he will ever be able to repair (tho' I am persuaded that he is too sincere a Friend to true Religion, to have done her any intended Injury,) I shall therefore, without entering with any one into any personal Altercation, undertake to examine and refute such positions, which, in my Opinion, are erroneous in themselves, unwarrantable by History, and unfavourable to the popular and orthodox Doctrines of Christianity.

These two Positions are, that Moses, nor any of the Jews under his Government, taught  
or

or believed a future State, that is, a future State of Reward and punishment.—For with regard to any rational Creature, they must be one and the same Thing; tho' a Distinction has been idly made as if there might or might not be an accountable Futurity.—Secondly, That the antient Greek Philosophers, in every independent State of civil Polity, taught indeed the Doctrines of Theism, the Immortality of the Soul, and a future State of Reward and Punishment. But so great Hypocrites were such great Men, (and by Hypocrisy, according to my Definition of it, is to say one thing and believe the contrary) that the above Doctrines were not, and could not be any certain Points of their philosophical Creed. This is an odd and strange Assertion indeed; and because it has no Being in Matter of Fact, in the Truth of prophane History, and is so repugnant to the fundamental Truths of the Gospel, and with the Profession in any Age of the World, of true Religion, it deserves to be philosophically examined and refuted.

This absurd Doctrine that Moses, nor any of his most contemplating Brethren believed, and expected a future State of Reward and Punishment, is evidently founded on the Notion of an equal Providence, on a partial Consideration of a Theocracy, or a theocratical Government, and an entire Silence of Futurity.

If in the first Place it shall be found upon Inquiry, that an equal Providence in our present

sent State of Humanity, is an impossible Thing, then of Consequence the Administration of such a Providence must be thrown into the Number of Impossibilities. Now, if an equal Providence, in our present State of Humanity is possible, then all Punishments prescribed by any penal Statutes and Ordinances of civil Government must be fully answerable, equal, or adequate to all Manner of Crimes, Offences, or Transgressions, which wicked Men, in any independent State of civil Society, can possibly commit. For Instance, and I shall here confine myself to one, because a Multiplication of Instances, instead of assisting Perspicuity, naturally tends to introduce Confusion.

In the Time of Moses then a Privation of Life must have been allowed in the common Sense and Reason of Mankind, a Punishment equal to the most atrocious Crime of Murder. But the same infinite and supreme Legislator, under the Law and the Gospel, has declared, that the Crime of Murder deserves Punishment also in a future State of Existence and Account. The same divine Legislator also has clearly revealed, that all the Sons of Men, from the Beginning to the End of the World, shall have a future Being: And that another State shall be attended with a more equitable Distribution of Things than the present one, under the Influence of universal and general Laws of Action, could possibly receive. So that if an English Morgan should be punished  
in



in a future State for his Crime of Rebellion; and if a Jewish Corah should be dismissed with an Annihilation, this cannot be compatible with any Rule of impartial Equity. And in all Cases, if less punishment shall be inflicted than is particularly expressed in any penal Statute, or Declaration, tho' we may talk of it as a Deviation from the moral Rectitude of Veracity, yet there would not be the least Room for Complaint: But if more, it must be pronounced the rankest Partiality and Injustice.

Another Reason which led to the Advancement of this absurd Doctrine, that Moses, nor any of his contemplating Brethren, did believe a future State of Reward and Punishment, proceeded from a wrong Notion, a partial Use and Application of the Word Theocracy. For as a Greek Word, compounded of  $\theta\epsilon\omicron\varsigma$  and  $\kappa\rho\alpha\tau\omicron\varsigma$ , it implieth nothing more than a civil Society of Mankind, which is perpetually subject to some universal, general, and particular Influences of all-mighty Power; and therefore every civil Government, in any Age or Part of the World, with the greatest Propriety of Language and Sentiment, may be declared Theocratical.

It is a well-known Matter of Fact, that Moses, a Man created in the common course of human Generation, by some particular Inspiration, Influences, Directions, and Guidances

dances of the universal and holy Spirit of God, was selected to conduct, by a Series of Miracles, a very considerable Part of the Subjects of an Egyptian King, from their present Country into another of God's own immediate Appointment: That this was done with a Design to preserve amongst this People, a right, pure, spiritual, and unidolatrous Faith, in Opposition to what was then professed in all other human Societies. The Almighty likewise engaged under the Obligations of a Promise, Oath, or Covenant, which had been given to their Forefathers Abraham, Isaac, and Jacob, to be a perpetual and irresistible Protector against all their Adversaries, so long as their Fidelity or Allegiance should be demonstrated, by a Preservation of this right and unidolatrous Faith in him, who had called himself, and whom they had been taught to distinguish by the God of Israel. And the same Almighty likewise engaged, in all Circumstances of Difficulty or Opposition, to give Moses particular Instructions how to behave in the Exercise of his civil or legislative Authority.

But notwithstanding these Peculiarities of what is arbitrarily called a Theocratical Government, yet in the common Course of human Affairs, or of civil Government, in which, according to the well-known Truth of History, the People were divided into Thousands, Hundreds, Fifties, and Tens; and Equity was to be determined by the fallible Judgment

Judgment of inferior Officers ; in daily and innumerable Instances also of Misfortune, Casualty, or Accident, with Regard to Pain, Sickneſs, or Death, an unequal Distribution of Things, ſimilar to what is now obſerved in all independent States or Communities of Mankind, was permitted to happen. And I ſhall conclude this Point with the following Obſervation : That the holy Prophet Moſes, in his Compiement of the ſeveral penal Statutes of civil and eccleſiaſtical Government, as they relate to the viſible State and Church of God, had no immediate Concerns with a Conſideration of Futurity. And it would be no leſs abſurd to conclude, that Moſes did not believe a future State of Reward and Punishment from his total Silence of Futurity, than it would be to conclude, that our Chriſtian Lawyers who ſay nothing about it in their Collection of penal Laws, did not believe a Doctrine ſo important and eſſential to Religion.

Having examined one ſtrange Proposition, to ſay no worſe of it at preſent, that Moſes nor any of his moſt contemplating Brethren taught, or believed a future State ; Let us now take another to doing which is equally, if not abundantly more ſtrange than the former. The Proposition is this, that none of the antient Greek Philoſophers believed the Doctrine of a future State of Reward and Punishment, tho' on account of its confeſſed Neceſſity



Necessity to the Support of Religion, and consequently of civil Societies, they sedulously taught it to the People.

Soon after this Proposition was stated, the Author of it makes the following Declaration, that he hopes he shall be able to prove it in the strongest and most unexceptionable Manner: And I hope to be able to prove from the most authentic Records of Antiquity, that the same Theistical Philosophers did believe this fundamental Doctrine of Religion, which they are so peremptorily asserted to deny.

That any Christian should make it a Wish to himself, and almost Part of a divine Petition, to be able to prove the Truth of so strange a Proposition is somewhat more unaccountable than the Proposition itself. And whatever his private Opinion or Conjecture might have been upon this Point, yet common Decency, due to the common Sense and Reason of Mankind, one would imagine should have inclined to suppress its Publication. Because it frightfully looks as if the fundamental Doctrines of Religion can be found only in low, vulgar, and uneducated Minds, whilst the refined Genius of modern and antient Times considered them as Objects of Falsehood or Superstition. And if the open Defender of this Doctrine, as a Matter of Fact, intended by the Introduction of it into the Christian World, to make it the Instrument of any collateral Confirmation

tion of the great Truths of Christianity; we are obliged upon this Occasion to break out into the following Exclamation; oh! the misguided Understanding and deluded Judgment of the wisest and best of Men.

But before I proceed formally and directly to prove from the undeniable Authority of antient Records, that the antient Philosophers who passed through the World in the popular Reputation of Men of Learning, Piety, and good Morals, did believe the Doctrine of a future State of Reward and Punishment, I cannot avoid taking some Notice of what is said soon after the Date of the above strange Proposition, concerning Julius Cæsar, and the great Lord Shaftesbury, as it falls within the Theistical and Deistical Provinces of Religion. It is said that Julius Cæsar declared in full Senate with a Degree of Licence unparalleled to Antiquity, that the Doctrine of a future State of Reward and Punishment was all a groundless Notion; no Authority is produced to justify the Charge against this Roman General and Senator, nor can any be produced exactly answerable to the Terms in which the Proposition or Charge is expressed.

We may perhaps have English Slices of Infidelity no less savory or extensive than these which are said to have been occasionally lodged in the Brain of a Roman Orator, but

no one has ever had Imprudence or Impudence enough to produce them before the House of Lords or Commons, nor before a pious Court of London Aldermen. As to the great Lord Shaftsbury, we readily acknowledge that he was a Deist, and indeed he expressed himself too openly to admit of any Palliation. Yet still, on the Side of Theism, Virtue, and good Morals, he had a Taste for Things of this Nature, not inferior to any which is to be found in the most perfect Believer. This not only most elegant Writer, but honest Man, who, upon the whole was a Credit to Nobility, and we have very few of the same Rank who spend so much of their Time as he did, in the laudable Entertainment and Business of Philosophical Inquiry, was animated by a kind of instinctive Taste for all good Designs and Actions; and therefore from his natural Turn of Mind, he observed that some innate Taste for the good and laudable, but Abhorrence of the base and unworthy, was a better Preservative of Innocence and Virtue, than the bare Hopes of Heaven, the dread of a Gallows, or a Hell, without such a Taste for Things morally good and evil, can be: Nor did such an Observation deserve to be treated with that Virulence and Asperity of Reprehension as if there had been any Atheistical Design of sapping the Foundations of true Religion; or as if a temporal Lord, in common with ecclesiastical Ones, might not think himself



himself equally interested in the judicial Proceedings of Futurity.

That Plato and Tully, or any of the antient Philosophers, did not believe a future State of Reward and Punishment, appears to me to be a Puzzle-cap of Truth, or Labyrinth of Error, on which is erected a kind of Philosophic Signpost, signifying to all Travelers into the immense and cultivated Countries of Religion, no future State, the first settled and fundamental Article of the Philosopher's Creed. And since in this present flagitious Age and Country, tho' it is a Christian one, which abounds with Deism, and I am afraid with Atheism itself, one of the greatest irreligious Calamities which can befall any Society of Rationals; and because such a Proposition must have a natural Tendency rather to increase than to abate the Evil, I shall formally undertake to prove its Repugnancy to the plainest Records of Antiquity, when I have considered in what Sense the Words Philosophy or Philosophers are to be understood, and have shewn how analogous is the present public State of Discipline and Literature in our Oxford and Cambridge Universities, with that which was established in the antient Greek Schools of Philosophy.

In the first Place, the Words Philosophy or Philosopher, as originally derived from the Greek,

Greek, and signifying a Love of Wisdom, or to be a Lover of Wisdom, are common to People of every Age and Country; and therefore every individual Man may be said to have Philosophy, and to be a Philosopher. But since to be a Philosopher implieth a principal Devotion of Time to philosophical Inquiries after Truth, with a certain Degree of Knowledge, and some peculiar Rate of Ability, which are not common to every Member of Society, every one therefore is not a Philosopher.

Thus we see that by the well known use of a logical Sword, we are immediately driven off this desirable Spot of philosophic Ground, of which we imagined to have some durable Possession.

Whoever then devoting himself to the common Studies of Philosophy, was initiated into the public Schools, or Seminaries of Learning in antient Greece, was a Greek Philosopher; and whoever, with the same principal View or Design, shall be initiated into any particular College of our Cambridge or Oxford Universities, may be called an English Philosopher. If therefore I consider the Masters, Fellows, and Junior Academisc, in our Cambridge and Oxford Universities, as English Philosophers, it is to be presumed that no Offence can be given, and especially since none is intended, by a limited Application to themselves of this Word and Character.

To

To prove therefore an Analogy between a certain disputatious Kind of Discipline and Learning in antient Greece, to that which is now established in our Universities, by one who had the Honor of filling one of her public and most important Offices, to many intelligent Readers who are unacquainted with our particular University-Mode of Education, it will not perhaps be esteemed unacceptable.

In the University of Cambridge we have a public Edifice, consisting of three Ground Rooms which are commonly called the Divinity, Law, and Physic, and the Soph-Schools: Over this is a large Library of valuable Books in all Arts and Sciences. The Word Soph is an Abbreviation of the Word Sophist, which is taken from a Greek Word, signifying a thorough-paced Disputant, or one who in an extempore-manner pretends to be qualified to defend, or oppose any given Question in natural, moral, or metaphysical Philosophy; being not unlike some of our English Dissenters, who pretend to pray as good Prayers, and preach as good Sermons, without any previous Contemplation and Study, as a Tillotson, or a Sherlock, under the common process of their most valuable and excellent Compositions. Now every Junior Academie who intends to take a Bachelor's Degree in Arts, in his last Probation-Year, is obliged to keep certain Disputation-Pieces of Exercise in the public Soph-Schools,



and these Exercises are superintended by two Masters of Arts, and Fellows of Colleges, who are annually appointed by the University for that Purpose: And the Junior Academies, at the End of their Fourth or last Probation-Year, by these Moderators are publicly examined and noticed according to the respective Proficiencies, and Improvements which they are supposed to have made in the Course of their Collegiate Education. But there is one Mr. JEBB, who was Fellow of St. Peter's College, is at the Head of our modern partiotic Clergy, and who insists upon it that no human Formulary, or Declaration of Faith and Doctrine ought to be subscribed, previous to an Admission into the sacred Ministry of our Christian Protestant Church, even tho' this human Formulary shall contain no Proposition but what is agreeable both to Reason and Scripture. This surely is a Demand equally odd as unreasonable, and we may venture to say more, that 'tis contrary to the plainest Documents of Revelation itself: And whenever this Demand shall be reduced to Practice by a Parliamentary Designation, it will be contrary to the prudential Practice of all human Societies ever since their original Institution. This same Mr. JEBB has proposed and recommended an annual Examination of her Students; but this is giving a kind of Trouble, and is erecting a kind of probationary Parade, by no Means apparently necessary or reasonable:

nable: And having an Opportunity perhaps of gratifying some small Itchings of Pride and Ambition, has thrown not only the Clergy at large, but our Cambridge University also into a learned Ferment, which is not likely to produce more Utility to the State, than Credit to the Church.

I shall here add one other Piece of Information to the unversed. in our academical Mode of Education, and give it such an Animadversion as it will naturally suggest. Our Disputes in the Soph-Schools are carried on in the Character of Respondents and Opponents; and the Moderators, upon being appointed to their Office, send to ail the Colleges, (except King's College, whose Students are exempted from any such public Examination and Exercises) for a List of their Soph-Students, or of those who are in their last Probation-Year: And these Moderators, if we divide the Year into Weeks, execute their Office alternately; appointing, at different Times, some of the Students to respond and others to oppose. The Respondent is ordeed to give into his Moderator three Questions in natural, moral, and metaphysical Philosophy; and three others are appointed to be his Opponents, and at the End of a Fortnight, they are obliged to make their public Appearance. The first Opponent is obliged to produce eight Arguments; the second Five; and the third  
Three;

Three; two Hours being employed in the Business of Disputation.

In the other two Schools Disputes are similarly conducted with this Difference only; that the Exercises of Argumentation, by the Candidates for a Batchelor's or a Doctor's Degree of Divinity, Law, and Physic, are superintended by Moderators, who are called Professors, and have taken a Doctor's Degree in their respective or distinct Professions; and the only Observation which I shall make at present on our mode of academical Discipline and Education, is, that 'tis calculated to afford the strongest Incentives to Improvement which can be invented and prescribed. For, if any one can placidly and unfeelingly resolve to make a public Appearance before his Contemporaries, without any Ambition of being initiated amongst the clever Fellows, in any Situation of Life, in all probability his Deservings would be carried off in the common Streams of Inattention, Indolence, or Inactivity.

From hence I shall proceed to prove from the Writings of Plato and Tully, that these contemplating, enlightened, and philosophic Geniuses and other theistical Philosophers, in common with us Christians, did really believe the Doctrine of an accountable Futurity, in which such a Distinction will be made between the righteous and the wicked by the Omnipotent



omnipotent Governor of the Universe, as shall be necessary to demonstrate the Holiness of his Person, and to support the Dignity of his heavenly Administration.

It is allowed indeed, that Plato and other theistical Philosophers, did publicly or exoterically teach this important Doctrine, as one of the fundamental Principles of a State, or national Religion; but because of its apparent Utility to the State or to Statesmen, by naturally tending to keep Subjects in general in a due Subjection to human Laws and Ordinances, these Philosophers did not believe the reality of it; from whence it seems to follow, that no Proposition, which, in Practice is usefull to Individuals and to Society at large, can be true in itself, or allowed to be so by any philosophical Understanding; but surely such an Assertion is very little better than committing the rankest Act of Depredation on the Treasures of Philosophy. However, it is to be hoped, and it may reasonably be expected, that this most valuable Jewel of Futurity in its full Perfection of Reward and Punishment, will be seen emerging from the undigested Crudities of a misguided Understanding, into the majestic Sunshine of Truth, and a permanent Divinity. But somewhat previous to producing Extracts from the Writings of Plato and Tully, these most sublime Geniusses of Antiquity, it will be requisite to understand the Nature of these

these great Mens Disputations, or Dialogue-kind of Compositions.

Now in every Dialogue or Disputatious kind of Writing, there is some leading Character in which the Author's real Sentiments are supposed to be delivered: In this most admired Part of Plato's Work, commonly called his Phædo, it is carried on in a Dialogue between Echecrates, Phædo, Apollodorus, Socrates, Cebes, Simmias, and Crito. It contains certain religious Observations and Arguments on the Certainty and reasonable Expectations of a miserable or happy Hereafter. The real Sentiments of Plato are delivered in the Person and Character of Socrates, who was confined at that Time as a State-Prisoner, and was every Day expecting his Sentence of Condemnation; in which Circumstance it is not probable that he should be acting the Part of a fallacious and prevaricating Sophist.

Let us therefore examine this excellent Platonic Practice, hear what has been said, agreeable to the common Sense and Reason of Christians, concerning the Nature and Qualities of the Soul, a future State of Happiness or Misery, under the immediate Designation of one supreme Lord of the Universe, to whom both the antient Greek Philosophers as well as Ourselves, are most infallibly accountable.

In

In the beginning of this excellent Treatise, upon its being inquired how this great Man behaved in his unhappy Circumstance, we have the following Account from Phædo; "I was not affected says he, in the same Manner as it is reasonable to expect from one who was present at the Death of a Friend, or Familiar, because he appeared to me to be Happy; and from the particular Turn of his Mind, and of his reasoning upon such an Occasion, he died so sweetly, and so nobly, that he appeared to me as if he went into the future Regions of Eternity, by some divine Designation; and if any one was ever Happy in these future Regions of Being, he most certainly is." In another Part of this Book, this great Man observes, "that he was under the immediate Care and Protection of God, or of a divine Providence, that we all are his immediate Right and Property, and therefore no one should destroy himself, or think of leaving this World, unless under some such Necessity as is now laid upon myself." Speaking again to his Friends, he says, "be well assured that I am in full Hope of departing into a future Communion or Society of good Men, that I am going under the more immediate Government of a good God, so that I am not at all disturbed in my present Situation, because I am in full Hope that the Dead will have a future Existence, and that good Men will be Happier than the wicked." In the Course of this good Man's  
Observations



Observations on the Immortality of the Soul, one of his Opponents says, that concerning the Nature of the Soul there has been much Doubt, lest after her Separation from the Body she should have no Existence, but that she is dissolved, and dies at the same Time in which any one is said to die; or immediately upon her Separation from the Body she goes forth into a scattered and vanishing State, something similar to what may be conceived of Air or Smoke. But with such an Observation from one of his opposing Disputants, this good Philosopher is by no Means made any Way uneasy or disturbed, but afterwards proceeds to prove the durable Immortality and Divinity of her invisible and spiritual Nature, and at some considerable Distance from this Part of the Dispute, the old believing Gentleman takes an Opportunity of turning the Laugh most effectually upon his Opponent, by observing that sometime ago he had expressed some childish Fear, lest the Soul, upon her Separation from the Body, should, by the Wind, be privately dissipated and dispersed, especially, as the old rallying Gentleman observes, if a Person should happen to die at the Time of some violent Tempest, instead of a serene Sky. And then, after having turned the Laugh upon his Opponent, he proceeds to prove the Spirituality and Immortality of the Soul, by obliging his Opponent to allow, that there are two different Natures and Substances,

stances, the one visible, the other invisible; and upon the close of the Argument he says, that the Soul is most like to something Divine, Immortal, Intelligent, Uniform, and not capable of being dissolved.

I shall here make the following Remark on the necessary Qualifications for a future and happy State of Immortality, under the more immediate Presence of the one Omnipresent Sovereign of the Universe, and on the Mysteries.

These Qualifications are particularly distinguished by the Words *ανδρεια*, *σωφροσυνη*, and *δικαιοσυνη*; by the Word *ανδρεια*, I mean a manly Fortitude of Mind, to receive all the unavoidable Evils and Calamities of human Life, with a becoming dutiful Resignation to an Almighty Providence. This Interpretation is warranted by Plato's Definition of a true Philosopher; whenever, says he, you see a Person greatly disturbed or oppressed in Spirit at the Approach of Death, it may justly be said that he is not a Lover of Wisdom, but of the Body. By the Greek Word *σωφροσυνη*, I mean a due Attention to the Nature and Consequence of Things and Actions; and by the Word *δικαιοσυνη*, we must understand a Life conformable to the eternal Rules of universal Righteousness and Goodness. Speaking of Mysteries, there are, says he, some of no mean Repute who have established

blished certain Mysteries, and have declared, that whoever shall depart into the Regions of Futurity, not previously initiated into the Knowledge of such Mysteries, and therefore are unqualified for the common Regions of the Blessed, shall have a particular Residence in a Soil of Clay; but whoever leaves the World in a purified and finished State, shall hereafter be admitted into a divine Communion; but according to my Opinion, says he, the initiated and the perfect are the same with all those who deserve the Character of true Philosophers. So that according to Plato's just and true Method of conceiving Things in Matters of Religion, to be a good Man is a sufficient Earnest of future Happiness: Agreeable to Mr. Pope's Observation, his Faith can never be wrong, whose Life is in the right: Whether this Account of the Mysteries does not relate to a State of Purgatory, which the antient Greeks are said to believe, is somewhat ambiguous; though something answerable to the Greek Words *Καθαρευμενος* and *Τετελεσμενος* is thus expressed by Shakespeare, in his Hamlet.

---

“ I am thy Father's Spirit,  
 “ Doom'd for a certain Time to walk the Night,  
 “ And for the Day confin'd to fast in Fires,  
 “ Till the foul Crimes, done in my Days of Nature,  
 “ Are burnt, and purg'd away.”

Even Plato and Tully speak of the Mysteries as something to them dark and inexplicable,  
 and



and therefore it is not to be wondered, if the Author of the divine Legation, and the learned Mr. Jackson should not be able to give us any satisfactory Information. In natural Inference from the preceding Observations, tho' many more to the same Purport might be produced, I conclude, that, since Socrates or Plato speak of Futurity in the same common Sense, Form, Mode, or Language, as we good Christians do amongst one another; and since he speaks of God as acting in the unknown and heavenly Regions of Futurity, in the Capacity of a supreme Lord and Governor, it must be reasonable to infer, that Plato did believe a future State of Reward and Punishment, as immediately dependent on God's Sovereign Will, or Designation; a Doctrine which is declared to be no Object of Belief amongst the antient Greek and Theistical Philosophers.

We will make a Concession for the present, that the antient Greek Philosophers, amongst which Plato himself shall be included, had a particular Doctrine which he calls the Doctrine of a Refusion; tho' it may as properly be called a Præ as a Refusion; because it can make no difference whether the Souls of Men, at the Point of Death, shall flow backward or forward into the immense Presence of a divine Intelligent: Allowing then that the antient Greek Philosophers talked of a Doctrine, which is called the  
 Doctrine

Doctrines of a Refusion, and that sometimes they speak of the Souls of Men as so many detached, discerped, or dilacerated Parts of a divine Substance; yet upon a future and more particular Inquiry into these Points, it may be satisfactorily proved, that they must be attended with Consequences which even common Sense, and much more the improved Sense of inquisitive Philosophers, must disbelieve and abhor; and I shall only add on this Point, that if the antient Greek and Philosophic Doctrine of a Refusion, and of a human Soul's being only some discerped Part of a divine and immense Substance, did actually prevent these great and wise Men, equal in Understanding and Judgment to our Christian Philosophers, from believing any future State of Reward and Punishment, which, as a popular Doctrine, they publicly taught, then perhaps our Christian Divines and Philosophers who have read and considered it, may be said not to believe that Futurity which they do publicly Preach: A Consequence which I suppose that a good Christian Prelate will not easily and readily allow.

I shall now proceed to try, if I cannot, by the fairest Dealings of Argumentation, boast of having brought Tully himself, the great Father of Classical Learning, from his own written Opinions and Declarations, into a Belief of a future State of Reward and Punishment; I mean the Belief of such a future  
State

State as is commonly included in the fundamental Doctrines of Christianity; because I am always better pleased with gaining Converts to Orthodoxy than to Infidelity: It having been asserted by some Christian Divines, that Tully hath not declared himself so fully grounded, as becomes a sound Believer, in this important Doctrine of natural and revealed Religion. To prove my Point, I shall produce certain Quotations from his Tusculan Questions, and from his most excellent Treatise concerning old Age. It is worth while here to remark, that as it is, and has been the Practice of great Scholars, when they are reading Plato, Aristotle, Tully, or any other eminent Author, to fix upon some detached Passage, and to fight it against the Author's belief of some particular Opinion or Doctrine, which in other Parts of his Writings he has evidently attempted to prove the Truth and Reasonableness of, by some continued Thread of Design and Argumentation. This Absurdity has been practised by Christians on the inspired Writers of the Old and New Testament; so that to the great Injury and Discredit of Religion, in some Countries they are Papists, Jansenists, and Jesuits; and in England they are Presbyterians, Independents, Antipædo-Baptists, Methodists, and Moravians. But to return, Tully's Tusculan Disputations are divided into five Books; and it is highly probable that this great Man thought well and comfortably of a future

E

Existence,



Existence, by endeavouring in three of these to furnish his own Mind and that of all other intelligent Readers, with the most solid and satisfactory Arguments for bearing with all the unavoidable Calamities and Disasters of human Life, and even Death itself, with a becoming Fortitude and Magnanimity of Resolution. The Title of this last Book is, that a Life of Virtue must carry with it her most desirable Contentment; very conformable to which is an Observation of the great French Fenelon, who speaking of Virtue, says, "who can behold her without loving her, and who can love her without being happy?" I shall here begin with reciting the Notions and Opinions of the antient Greek Philosophers concerning the Nature and Qualities of the Soul, as they are mentioned in this first Book of his Tusculan Disputations, and remark how consistent is his own Observation with our Christian Notions of a future Heaven, and an happy Hereafter: Tho' I must here observe, that certain Notions of the antient Greek Philosophers on this Point will appear exceeding trifling and uninstruative, and must be considered as thrown out in some Scholastic Modes of Dispute, or for the sake of supporting the Festivity of private Conversation; and may be compared to many Arguments which are urged in the Character of an Opponent in our public Disputation-Schools of Cambridge and Oxford. The Dialogue is carried on between A and M.

Now

Now M begins the following Observation :  
 “ Therefore, says he, Since Death is one of the most common Events in Nature, what it may be, let us first of all consider. Some are of Opinion that Death is a Departure of the Soul from the Body.” This comes up to our common Christian Sense or Mode of Conception. Some imagine that the Soul has no Departure, but that Soul and Body die together ; or that the Soul is extinguished in the Body : Some assert, that she has an actual Departure ; some that she is immediately dissipated ; some that she exists for a long Duration ; and others, in common with us Christians, that after Death she has an eternal Existence. But moreover what the Soul may be, where is her Place of Residence, or from whence she was derived, there is great Dispute. Some say that the Soul itself is properly the Heart, and therefore it is now and then observed, that a Man hath a faint or a stout Heart. The Philosopher Empedocles was of Opinion that the Soul is nothing but Blood, particularly disposed under the Heart : Others again, that the Government of the Soul was exercised in some Part of the Brain ; and some, that she is no Part of the Heart or Brain. With such Stuff, tho’ I find it in Tully, I am almost tired, and so must any other sensible Christian.

The famous Stoic Zeno imagined that the Mind was Fire : One Aristoxenus, a Musician and a Philosopher, says, That the



Mind may be compared to a certain Intention of Body, which, in Music, is called Harmony, and that all the various Motions of the Soul depended upon the Nature and a particular Configuration of the whole Body, much in the same Manner as a Variety of Sounds are produced in Music. This Philosopher stuck to his Art; tho' something of this Nature had been said long before, and explained by Plato. Another Philosopher, Zenocrates, positively denied that the Mind had any Relation or Resemblance to Body, but asserted, that the Mind was rather a true Number, whose Force the great Philosopher Pythagoras declared to be one of the greatest and most powerful Things in the whole Extent of Nature.

After this he introduceth the rank Atheist, Democritus, who resolved the Eternity of Things and Beings, with all their infinite Variety of Condition and Actions, into Matter and Motion, or what is commonly called a fortuitous Concourse of Atoms. But whereas sensible Pagans had their Anaxagoras and Democritus, so Christians also have had their Hobbes and their blasphemous Ridiculers of Holy Scripture; and nothing but the deformed Singularity or monstrous Oddity of their Genius could hinder them from having fallen, or from falling not only into Contempt, but into the wide Womb of Oblivion. But now let us hear the common and orthodox



dox Opinion of the Mind and Futurity. If, says Tully, in a just Reflection on the preceding Animadversions, the Soul is properly the Heart, Blood, or Brain, surely because it is Corporeal it will die with the other Parts of the Body; or if it is Harmony as the Musician Philosopher has observed, it will be dissolved: But the Opinion of others, (in speaking the common Sense and Reason of Mankind) express a comfortable Hope, that Souls after Death will be admitted into Heaven, as their proper Place of Residence.

Having thus pursued our great Philosopher as far as the Regions of Heaven, the Soul's proper Place of Residence after Death, and since he has declared in other Places to be in the most comfortable Hopes of being admitted into Heaven as into a common Society of all good and pious Men, in all Ages of the World, it will not be necessary at present to follow him any farther in Vindication of his Orthodox Faith in God and Futurity. But however, before I proceed to consider what he has said on this Subject in his Treatise on old Age, I shall make one Remark on what passed between these two Disputants. One of these recommends to the other a diligent Perusal of Plato's Reasoning on the Immortality of the Soul, observing that he would stand in need of nothing else for his intire Satisfaction. It is replied, "I have read it, and read it often, and whilst indeed

I am reading it I am intirely convinced; but when I have laid aside the Book my Conviction is lost." This Answer is made Use of by Dr. Clark, in his most excellent Demonstration of the great Truths of natural and revealed Religion, as an Argument against Tully's settled Belief of a future State, such as is supposed to animate the joyful Hopes of a contemplating Christian. But for Reasons which will hereafter be mentioned, in my Opinion, the Conclusion is not warrantable by the Rules of true Criticism. But deserting the Levities of the volatile and disputatious Greek Philosophers, for such was their peculiar loquacious Turn, that they talked of the gravest Subjects, such as the Nature and Qualities of the Soul, with the same Festivity as a French or an English Cook will descant upon the tastely Excellencies of a good Trifle. Let us now hear the more grave and judicious Roman, in his full flow of Eloquence and sound Argumentation, whilst he is analyzing the noble and intellectual Qualities of the Soul, and in a direct Philosophic Manner, proving her Immortality and necessary Resemblance to the eternal and spiritual Nature of God; and we shall have no Reason to doubt of his solid and comfortable Expectations of such a blessed Hereafter as we Christians are taught to believe, in our best Notions of a future State, of the highest Improvement, Perfection, and Happiness of the Soul, which she is capable of,



of, as the natural divine Rewards of Virtue and Godliness.

“ I see no Reason, says he, why I should not dare to communicate my Sentiments to you concerning Death, because the nearer I approach it, the Nature of it I more clearly understand. O my Friends, Scipio and Lælius, I am persuaded that your Fathers, Men of Renown, and my most intimate Friends, are still alive, and enjoy that Life which alone deserves to be called Life. For whilst we are confined to these our bodily Tabernacles, we are obliged to act by a kind of Necessity and Difficulty: For the Soul, being of a heavenly Nature during her Residence on Earth, is in a Place which directly contradicts the Divinity and Eternity of it: It is my real Opinion, that Human Bodies received their Souls from the Immortal Gods, with a particular Design that they should contemplate this their present World of Residence, and the Order of the heavenly Bodies, and should make it their principal Business to imitate the Gods in a certain Constancy and Rectitude of Living; nor am I led into such an Opinion from the mere Arguments of Reason and Disputation, but from the Authority of the greatest Philosophers.

I have heard that Pythagoras and that the Pythagoreans, who are called Italian Philosophers, and may be esteemed as Inhabitants of



of this our native Country, never doubted but that the Souls of Men were originally derived from some universal Mind. The preceding Doctrines also have been clearly proved from what Socrates himself, who, in the Judgment of the Apollonian Oracle was esteemed the wisest of Men, did particularly confirm even just before his Death, concerning the Immortality of Souls. But what Occasion can there be of any more Observations on this Point? Thus I am persuaded, and in this Opinion I am fully confirmed, from the Soul's wonderful Quickness of Discernment, from her amazing Memory of Things past, and from her Penetration into future Events; from her Knowledge of so many Arts and Branches of human Science, that that Nature in which these Things are comprehended cannot be Mortal; and since the Soul is always in, and cannot be said to have a beginning of Motion, nor is mixed with any Thing unlike or dissimilar to herself, from all this I am persuaded that she cannot be divided, and that whatever is indivisible must be immortal." And now follows an Account of Tully's Notion of a Præ-existent State, which he had borrowed from Plato, his particular Master and Standard of Imitation. "This, says he, is a strong Argument that Men knew many Things before they were born; because, since in the youthful Part of Life we are able to learn many difficult Arts, and to take in an innumerable Variety

Variety of Things, it looks as if Men did not receive a Knowledge of them in the beginning of Life, but they seem rather to be the Remains of some former Remembrance or Recordation. This I have learned from my Plato, tho' the same, or Things to the same Purport are recorded by Zenophon, of the Elder Cyrus, upon his death Bed, in the following Manner. "Do not think, my dear Children, that after this my Departure, I shall be no where, or nothing; for whilst I was with you my Soul was not discernible by the bodily Senses, tho' by the daily Actions of my Life you were convinced that she inhabited my Body; therefore be fully persuaded that she is always the same, tho' invisible.

"I could never be persuaded that the Soul lives only whilst she is in the Body, and that she dies when she leaves it; but at the Time of Death, when she is freed from any corporeal Mixture, then she begins to be Pure, collected within herself, and to become Wise. Moreover, when the Nature of Man is dissolved by Death, it is plain where the corporeal Part may be said to go; for all Things of this Nature depart to the Place from whence they were originally derived; ("for Dust thou art, and to Dust shalt thou return") But now you see that nothing is so like Death as Sleep; and the Souls of Men in a State of Dreaming, principally and satisfactorily

tisfactorily proclaim their Divinity. For in this remiss and free State she is enabled to look forward into future Events; from all which it is evident what we shall be when from those bodily Chains we shall be relaxed: Wherefore, if these Things are so, regard me as a Divinity; and even upon a Supposition that the Soul shall die with the Body, yet you yourselves who now worship the Gods, beholding and governing this beautiful Frame of Nature, will preserve a Memory of me as something sacred and inviolable." And as an undeniable Proof of this great Man's Orthodoxy of Faith, for a Conclusion, let us hear him in the following Words. "O happy Day, when I shall be admitted into a divine Assembly of Souls, and when I shall be admitted into a future Communion with those great Men of whom I have been just speaking: But in particular I shall depart into a Communion with my dear Cato, than whom a better or more pious Man was ever born; his Body indeed was buried by me, tho' I could wish rather that mine had been buried by him: But his Soul not deserting, but retaining a full Regard for me, most certainly departed into those Regions where he was satisfied that I should soon follow: His particular Misfortune I bore with the same Fortitude of Mind as if it had been my own, nor should I have been able to have supported myself with a becoming Temper of Mind, if I had not been



been comforted with a full assurance that our Separation or Departure from each other will be but of a short Duration."

These Quotations, we hope, will sufficiently intitle this judicious Philosopher to an Orthodox commendable Belief of Futurity. In Scripture Language the Soul is said to have been created in the Image or Likeness of God, and Tully's *Animi Divinitas* is extremely similar: Of the Body it is said, "Dust thou art, and to Dust shalt thou return;" *Abeunt enim illuc omnia unde orta sunt*, as applied to the Body, and as a Declaration of Natural, is very like to that of revealed Religion. In holy Scripture it is said, that we shall be admitted into a future Society of just Men, made perfect; and if we rightly attend to Tully's *Divinum Concilium Cæterumque bonorum*, to the above Scripture Expression it will be found very Concordant. I shall dismiss this Point with the following Observation.—It was common with the antient Philosophers to take into their Writings any trifling Notion, Opinion, Conjecture, or some arbitrary scholastic Assertion, with no other Design but to oppose the solid, satisfactory, and conclusive Arguments on the Doctrine which they intended to explain and demonstrate; and for want of distinguishing, as the antient Philosophers did, between the right and the wrong, true and false Reasoning, some of our modern Scholars

lars have set down these Philosophers on the despicable Stools of Sceptism, in stead of placing them on the more deserved Eminencies of a certain, and divine Faith.

I would by no Means insinuate, that in Imitation of the antient, wise, and virtuous Philosophers, who have been said not to believe the religious Doctrines which they taught, that a Christian may be said not to believe the religious Doctrines which he has frequently preached, and so conspicuously delineated: It is frequently said, that he is an Object of Envy, but I will go farther, and say, that in the most important View of true Religion, Virtue, and Learning, he is the most laudable Object also of Imitation. That Moses did not in reality believe the Doctrine of a future State of Reward and Punishment, and that the antient Theistical Philosophers did not believe the same Kind of Futurity which they taught, are Propositions which I set myself down to examine and refute, for no other Reason, and perhaps it will be esteem'd a laudable One, but because they appear to me to be the highest Injustice to private Character, a perpetual Discredit and Objection to Christianity.

I have not given my classical Readers any Greek and Latin Quotations from Plato and Tully, because they know where to find them; and as to my unclassical Readers, that they might have as much for their Money as could be reasonably expected, it can be

be of no possible Use or Advantage ; besides, Tully sometimes gives us a whole Page from Plato, without producing the original Greek, and therefore I expect to be sufficiently vindicated in the Imitation, and under the Sanction of so great Authority ; but if there shall be any Charge of unfair and untrue Interpretation, the Originals will hereafter be particularly specified, and perhaps some Animadversions on Plato's Mysteries may not, to the classical Reader, be unacceptable.



## S E C T. IV.

*On the Doctrine of the Trinity, in what Sense it is to be understood. A farther Illustration of the necessary Terms of Salvation, as they must have been understood by the Heathens, and as they are delivered by the inspired Writers of the New Testament. On the Reason of enacting Penal Laws, relative to the Qualification of dissenting Ministers, and on the Reasonableness of repealing them. On the famous German or Dutch Latin Letter on Toleration, which was translated by Mr. Locke, from whence were taken the late Parliamentary Objections against the Reasonableness of a religious Subscription.*

**H**ERE we must take Notice of what has been already observed, that so far as human



human Judgment can extend itself into the particular Reasons of a divine Oeconomy, the Religion of the Law, as distinguished from that of the Gospel (tho' Sacrifices and Circumcision excepted, they are one and the same Religion) was only published to the World by different Persons, and under different Circumstances. It appears to me highly probable, that the great Design of the Law was to establish in the Minds of Men a true unidolatrous Faith in one eternal, invisible, and spiritual God; in opposition to that Number of Male and Female Deities which were acknowledged and worshipped in every independent and heathen Society; and God Almighty foreseeing that the Religion of the Law would not be sufficient to preserve this true and unidolatrous Faith, amongst such a considerable Part of the human Species, as was necessary and agreeable; a Publication therefore of the Law (Sacrifices and Circumcision excepted) was resolved on, and actually preached in the Name, Person, and Character of Jesus, the Christ, the Messiah, the Son of Man, and Son of God, (he was the Son of Man, because born of a Woman, and he was the Son of God, because he was not originally produced in the common Course and Order of a human Generation) and the Time of his Appearance in the World had been particularly signified by divine Inspiration to the holy Prophets, Isaiah and Daniel.

It can make no Difference, with regard to  
the

the Nature of our most holy Religion, in her essential Doctrines of Faith, of moral Righteousness, and Conditions of Salvation, whether we suppose that the human Body, or Person of Jesus, was actuated by what we call some distinct, separate, human, and created Soul, under the immediate Influences and Guidance of divine Inspiration; or whether it was actuated by some divine Being, equal in Eternity, in natural and moral Perfections, to God himself; or whether God himself did actuate this human Body of Jesus, exclusive of any other human or created Spirit whatsoever; but the last Supposition I am inclined to believe is most probable, because it is most consistent with all the positive Declarations of Holy Scripture, relative to Christ's Divinity.

Upon this Supposition we read in the 3d Chap. of St. Paul's First Epistle to Timothy, "Without Controversy, Great is the Mystery of Godliness, God was Manifest in the Flesh, Justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory." Thus we read in the 9th Chapter of Isaiah, "Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Let us hear again what is spoken by God himself,



self, to us unworthy Mortals, and sinful Creatures, in the visible Body and Person of Jesus, "I and my Father are one, I ascend to my Father, and to your Father, to my God, and to your God; my Kingdom is not of this World; that is, my Kingdom as absolute Lord of the Universe, does not depend on the Choice, Will, or Consent of human Societies." All this is perfectly applicable to a Supposition, that the Body of Jesus was intirely animated by the universally active Powers of Divinity. No one doubts but Omnipotence is able to form a Body in the Womb, to order it to be brought forth in due Time, and to make it afterwards gradually to ascend to the Maturity of our human Stature: No one doubts but the Possessor of infinite Wisdom must perfectly, and perpetually know the State of Men, Things, and of the World, and must be able to talk occasionally, sensibly, and pertinently on all human Affairs, in every possible Variety of Circumstance and Condition; of this we have an amazing and ample Evidence in our Saviour's Reasoning and Disputing, when he was but twelve Years of Age, with the Jewish Doctors, on the most abstruse and interesting Points of Divinity; and indeed they expressed their Astonishment on this Occasion, in the following Words, "From whence, then, has this Man this Wisdom?" and Lastly, St. Paul says, agreeable to this Supposition, "The first Adam was made a  
Living



Living Soul, *i. e.* the human Person or Body of the first Adam was animated by some distinct, sepeate, and created Soul; but the last Adam was made a quickening Spirit, *i. e.* the human Body or Person of Jesus was intirely animated by the universal and quickening Spirit of God, from whom all other Beings and Spirits received their original Existence.

The Doctrine of the Trinity is a true, genuine, and spiritual Doctrine; it was delivered by God himself, in the visible Person of Jesus; it was delivered to his Apostles in a Commission, to act as Preachers and Ministers of the Gospel, in the following Words: "Go and Baptize all Nations, in the Name of the Father, of the Son, and of the Holy Ghost." From whence the generality of Divines have imagined, that these Words were intended to signify the Existence of three distinct and eternal Beings, similar and equal to each other in all natural and moral Perfections. The first of these eternal Beings is declared to have existed necessarily from all Eternity: The Existence of the Second is founded on the possibility of an eternal Begetting or Generation: The Existence of the Third, on the Possibility of an eternal Proceeding or Emanation. But though an eternal Generation or Proceeding is pronounced possible, yet to me it appeareth impossible, and therefore incredible; and therefore I am obliged to conceive, and in Con-

F

sequence

sequence of it to believe, that the Words Father, Son, and Holy Ghost, were not designed to express the Existence of three eternal Beings, but the Existence only of one eternal Being, acting in three different Persons, Relations, or Characters. It is well known that the Latin Word *Persona*, is used by TULLY and other classical Authors in the Sense of the Words Person or Character. Thus we read in TULLY's Second Book of Oratory; "*Tres Personas unus sustineo, meam, adversarii et Judicis.*" I as one and the same Person have supported, or acted in three different Characters or Persons, in that of myself as TULLY, of an Adversary and a Judge. It is also true in fact, that any particular Person may act in three different Characters or Persons, of a Father, a Guardian, and a Physician: In which View of Things we have one Being united in three different Persons or Characters, and we have three Persons or Characters united in one Being; so that we have three in one, and one in three.

When I am obliged therefore to read the Doctrine of the Trinity, as it stands in the beginning of the Litany, to myself, I explain it thus: O God the Father of Heaven, be pleased to extend or to continue to us, in the present World, and in the Character of our heavenly Parent, all such thy providential Blessings as are necessary for our Preservation, for our happy Subsistence and Protection:  
When

When I read, O God the Son, Redeemer of the World, I understand it thus; be pleased O God to continue to us the Blessings of that most holy Religion which thou wast pleased to reveal to the World, in the Person or Character of Jesus, of Christ, of thy Son, or of the Son of God. When I read again, O God the Holy Ghost, I explain it thus; be pleased O God to continue to us miserable Sinners, and dependent Creatures, all such Supports and Assistances of the Holy Ghost, or of thy universal and active Spirit as shall be necessary to preserve us steady in the true Christian Faith, and in the uniform Practice of our Duty. When it is said again, "O holy, blessed, and glorious Trinity," I understand it thus; be pleased O God to continue to us all such thy providential Mercies which we have just now humbly prayed of thee for, in the three divine and distinct Persons of the Father, Son, and Holy Ghost. In this Manner I explain the Doctrine of the Trinity to myself, and perhaps with my Opinion many pious, sensible, and judicious Men will coincide.

Let us here observe, that whilst the Apostles or Christian Disciples were under the Guidance, Directions, and Instructions of God himself, in the bodily Person of Jesus, they could have no Occasion for any other spiritual Assistances than what they were supposed from him immediately and personally to re-



ceive: But when he should be personally withdrawn from them upon his Ascension into Heaven, then immediately upon such an Event which should soon be permitted to happen, they should be graciously supplied from the Holy Ghost, the Comforter, or from the holy, universal, and active Spirit of God, with all such spiritual Supports, invisible and supernatural Assistances, as would be necessary to instruct and support them under the various melancholy Scenes of Injustice, Cruelty, and Persecution, in which they must expect to be involved.

Let us here observe also, that any Person or Character, in which God is declared in Holy Scripture to have acted, is a Divine Character; but God is declared in Holy Scripture, to have acted in the three Persons of the Father, Son, and Holy Ghost; therefore these three Persons must be Divine: And perhaps if the damnatory Clause, which is not defensible, was omitted, the Athanasian Creed will not be found to be any Aberration from that scriptural Trinity which I conceive, and according to my Conception of Things, have, I hope, perspicuously represented. Tho' if the Athanasian and Nicene Creed were both omitted, I cannot help thinking but that our established Church of England would have a public Mode of Worship not less perfect and amiable; and perhaps, when Dissenters of every Denomination will write like  
Men

Men of a liberal and ingenuous Education, and when of Consequence they shall speak of, and address themselves to the Bishops as they ought to do, in Terms of proper Respect and Reverence, due not only to legal Superiors, but to Men of unquestionable Piety, Learning, and Judgment, an Alteration in some few Particulars may be reasonably expected. But in the present illiberal and disingenuous Temper, as will hereafter be particularly exposed, any Reform, however necessary or reasonable it may appear, if we attend to the natural Feelings and Resentments of Humanity, is impossible. I shall now proceed to consider the Terms of Salvation as they have been understood by good and pious Men in the Heathen World, and as they are delivered in the Holy Scriptures: Whilst I am writing of Salvation I shall say nothing of its opposite Condition, because it is not only disagreeable to the Ear, but must be grossly offensive to every Mind of tender Sensations, and because whatever Being is capable of being Happy, must also be capable of Misery; and whatever Creature may be miserable, must have a Capability of being Happy: Let us therefore consider the Nature and Business of Salvation amongst the universality of Rationals in the Heathen World, without any Informations or Instructions of Revelation: Amongst the mixed universal Multitude of good and bad Men in the Heathen World, their Hopes and Fears of Futurity were

founded on the Possibility of an hereafter-Existence, and on an unavoidable Belief of the infinite Power, Justice, and Goodness of God, on his being an unalterable Lover of Truth and Equity, but an eternal Hater of Falschhood and Injustice of every Sort; and therefore it was universally believed that good and bad Men would have a future Being of Happiness and Misery, or of Reward and Punishment. But besides this, the philosophical and improved Part of Mankind had their Hopes and Fears of Futurity considerably increased, by Arguments drawn from the Immateriality, Indivisibility, and Immortality of the Soul, from her great Celerity of Improvement in all Arts and Sciences, from her adroit Practice of them in the different Professions, Concerns, and Businessses of human Life, and from a free Exercise of her intellectual Faculties in a State of dreaming Sleep, when she can be supposed to receive no Assistances from the bodily Organs, for such mental Operations; and besides this, tho' a good Heathen was sensible of his being a sinfull Creature, yet it was no Matter of doubt but that all his Sins and Aberrations from moral Rectitude, would be forgiven by a merciful and compassionate Divinity. So stood, and so must stand the Nature of Salvation in the Heathen World, without any Assistances or Informations from Revelation. But in the Christian World we proceed to argue somewhat different: In the Christian World,



World, Salvation, in the best of Men, implieth Sin; Sin, Disobedience; and Disobedience, with Regard to the supreme Almighty Judge of all rational and subordinate Creatures, implieth Displeasure and Punishment.

Now, if our offended heavenly King should commission any particular Person to propose certain practicable Terms of Forgiveness, Reconciliation, or Acceptance, this Person would justly be said to be a Mediator or Intercessor between God and a Sinner: Or if God himself, as he hath an absolute Right to do, should vouchsafe to signify such his Terms of Reconciliation, Forgiveness, or Acceptance in the Person of Christ, then God himself would be justly said to be our Mediator, Intercessor, and Redeemer; and therefore all our Prayers, prescribed by the established Church of England, do, and ought to end with the Intercession or Mediation of that divine Person in which such Terms of Salvation were, by God himself, most graciously proclaimed. The Terms of our Christian Salvation lie in a narrow Compass, are very plain and intelligible, and are signified in the following Words, "From that Time Jesus began to preach, saying, the Kingdom of Heaven is at Hand," *i. e.* the true, spiritual, invisible, and universal King of Heaven, or of the Universe, is now preached to the World, in Opposition to these false  
heavenly

heavenly Kings, Lords, and Governors, who are universal Objects of idolatrous Worship. Thus we see that a right Faith, Repentance, and a good Life, making Allowances for the Frailties and Infirmities of Human Nature, are the plain, practicable Conditions of our Christian Salvation; so that the Terms of Salvation, both in the Heathen and Christian World, must be very similar, if there is any Truth in the following golden Declaration of divine Mercy and Goodness; God is no Respector of Persons, for in every Nation, he that feareth him, and worketh Righteousness, shall be accepted of him. Here it is necessary to take Notice, that the Kingdom of Heaven in the Gospel answers to the Lord of Hosts, to the God of Abraham, Isaac, and Jacob, and to the King of Israel: Expressions which every where occur in the Law; and the Immensity of the divine Nature is described in the Law in the following Terms, peculiarly striking and expressive: "Whom the Heaven, and the Heaven of Heavens cannot contain." The moral Rules of eternal Righteousness, contained in the Decalogue, or in the Ten Commandments, are the same both under the Law and the Gospel: And from hence it may justly be concluded, that a right or unidolatrous Faith in God, and Repentance; an uniform, universal, and impartial Practice of a sober and a godly Life, making proper Allowances for the Frailties and Infirmities of Human Nature,

ture, must be Conditions of Salvation common also to the Jew and the Christian; are obvious to the common Sense and Reason of Mankind, and must be as clearly understood by the most illiterate Mechanic, as the most learned Divine. I here claim the Liberty of communicating and defending my Opinions, for every one's Judgment is free; and I also claim the Liberty of being directed, on these Doctrines of the Trinity, and of our Christian Salvation, by what appears to me most probable.

But before I proceed to make any Observations on the Reason of enacting Penal Laws, relative to the Qualification of dissenting Ministers, and on the Reasonableness of Repealing them; and before we proceed to produce any Extracts from this famous Latin Letter on Toleration, which was translated by Mr. LOCKE, and is to be seen in the Second Volume of his Folio Edition, which was printed in the Year 1727; I shall here take Notice of the Time and Design of this, and of Mr. LOCKE's two Books on Civil Government, making their Appearance in the literary World.

*En passant*, Mr. LOCKE was born 1632, and died 1704; so that he lived to about Seventy-two Years of Age: Not more than Half of what Mr. LOCK had written on the Subject of Civil Government, has been communicated



cated to the World, nor did he condescend to give us any particular Reason for its being withheld or suppressed. This is evident from his Preface to the Reader, in the following Words: "Reader, thou hast here the Beginning and the End of a Discourse concerning Government, what Fate has otherwise disposed of the Papers that should have filled up the Middle, and were more than all the rest, it is not worth while to tell thee." The Design of Mr. LOCKE's writing his two Books on the Subject of Civil Government, is fully proved from what follows. "These which remain, I hope are sufficient to establish the Throne of our great Restorer, our present King William, to make good his Title in the Consent of the People; which being the only one of all lawfull Governments, he has more fully and clearly than any Prince in Christendom; and to justify to the World the People of England, whose Love of their just and natural Rights, with their Resolutions to preserve them, saved the Nation when it was on the Brink of Slavery and Ruin."

From these Quotations from the Preface, the intelligent Reader will easily determine the Time and Intention of Mr. LOCKE's writing these two excellent Treatises on the important Subject of Civil Government: And let me here observe, that one Sir ROBERT FILMER was at the Head of an hierarchial and divine vicegerent Gentry, which was composed

composed of Jacobites, Nonconformists, and High Church-Men of every different Complexion and Denomination; nor could any one but the most patient Philosopher sit down minutely to examine such odd, strange, and absurd Propositions as are to be seen in Mr. LOCKE's first Book, in which the above-mentioned Sir ROBERT FILMER is logically dissected and exposed.

No Offence, I hope, will be given, if we say that the Dissenters, upon the Arrival of King William, when we had a Prince upon the Throne, whose Religion had been modelled in the Lutheran or Calvinistical Schools of Divinity, might possibly entertain some sanguine Hopes of exchanging an Episcopal for a Presbyterian Form of Ecclesiastical Government: I do not affirm that this was really the Case, but from what we experience of Human Nature, in particular Circumstances, it is highly probable; or in Case of such a Disappointment as I heartily rejoice at, they might at best be in Hopes to get rid of all those Penal Laws, which, from the Reformation to the Revolution, the Dissenters had considered as heavy Chains of Persecution, Slavery, and Oppression; and to get rid of all such Penal Laws the Dissenters have my hearty Approbation, and if it can be of any Service, they should have likewise my hearty Concurrence. This surely is not speaking like a Bigot, nor would any one have said so  
who

who had Sense enough to distinguish between a German Quack, and a Philosophising Physician. Here I shall beg Leave to lay down the following self-evident Proposition, relative to the Nature and Business of Ecclesiastical Polity, because it will save me the Trouble of saying much on these particular Parts of this famous Latin Letter, which immediately concern the present Controversy between Churchmen and Dissenters.

Since I shall have Occasion to make use of the Words Civil Magistrate and Commonwealth, I shall take them in the same Sense in which they are used in this famous Letter, and by Mr. LOCKE himself.

Now the Word Civil Magistrate stands for any one or more Persons in whom the Legislative Power of any Country shall be lodged; and the Word Commonwealth is used in the common popular Sense in which it is applied; when we say that such a Thing is useful or injurious to the Commonwealth.

By a Commonwealth, says Mr. LOCKE, in the 195th Page of the Second Volume, I must be understood all along to mean not a Democracy, or any Form of Government, but any independent Community which the Latins signified by the Word *Civitas*, to which the Word best answers is Commonwealth, and most properly expresses such a Society



Society of Men, which Community or City in England does not ; for there may be subordinate Communities in Government, and a City amongst us has a quite different Notion from Commonwealth ; and therefore to avoid Ambiguity, I crave Leave to use the Word Commonwealth, in this Sense, in which I find it used by King James the First, and I take it to be its genuine Signification, which if any Body dislike, I consent with him to change it for a better.

I cannot help remarking here, that tis very odd, that since Mr. LOCKE could not imagine that King James's Character was in any great Repute, in the classical World, that he should choose to fit himself down in the same Form with this royal pedantic Scholar, especially in a Case in which his own classical Knowledge was liable to be called in Question. If Mr. LOCKE had said that the Word *Civitas* was more expressive of what he understood by an independent State or Community, than the Word *Respublica*, he had said nothing which had been liable to any Exception ; but to talk in this Affair as if he did not know that there was such a Word as *Respublica*, or as if our English Word Commonwealth was rather derived from *Civitas* than from *Respublica*, is an Oddity, which, for the present, since it began in this Remark, there it shall also end.

And I shall here according to the best of  
my

my Abilities, like Mr. LOCKE, proceed to give a Definition of what I mean by particular Words or Phrases, lest the want of doing so, as is evident in our present Controversy between Churchmen and Dissenters, should produce what is commonly called an arguing in a Circle, which, like a Circle, can be said to have neither a Beginning or an End.

I am fully satisfied that my critical Depreciator, in Matters of Natural Philosophy, knows the inside from the outside of an Argument as well as a Cantabridgian Academic: being persuaded that Euclid's 47th Proposition, in which it is demonstrated, that the Square of the Hypothenuse, is equal to the Sum of the Squares of the other two Sides of a Right-Angled-Triangle: Or that Euclid's 32d Proposition, in which it is proved that the three Angles of any Triangle are equal to two right ones, could not be proved without the Help of something more clear or self-evident than itself, or by the Help of some Definitions, Axioms, & Postulatus, or without the Help of Points, Lines, and Surfaces; nor without taking Parallel Lines, Crosses, or a right Line, and proving that the alternate and opposite Angles are equal: but somehow or other it strangely cometh to pass, that when any Thing in the declamatory Way, and in religious Matters, is written by Dissenters, which is barely plausible, or apparently

parently sensible, you are mechanically forced into believing it to have the Evidence of Demonstration; because you will not erect, as you ought to do, any self-evident Rule or Criterion of Rectitude, by which your Judgment ought to be directed: I shall therefore proceed to argue closely or mathematically in Imitation of Mr. LOCKE and yourselves, on philosophical Subjects, in order to prove the Nature and Business of ecclesiastical Polity.

Now Polity, whether Civil or Ecclesiastical, implieth Power, and Power implieth a right Prerogative or Privilege in a Superior to exercise it, in prescribing such Rules of Order and Government, as in his Wisdom and Prudence shall be calculated for the Benefit of those who are supposed to Live in a State of Subjection to it: There are also two Sorts of Polity, which, by intelligent Readers is well known and distinguished by the Words Civil and Ecclesiastical. Civil Polity, or political Power, signifying one and the same Thing, is thus defined by Mr. LOCKE; that 'tis a Right of making Laws with Penalties of Death, and consequently all less Penalties for the regulating and preserving of Property, and of employing the Force of the Community in the Execution of such Laws, and in the Defence of the Commonwealth from foreign Injury, and all this only for the Public good.

Mr.



Mr. LOCKE has no where given us any Definition of Ecclesiastical Polity or Power, tho' I consider it as lodged in the same Hands as his Civil Polity is lodged, *i. e.* in the Hands of the Civil Magistrate; because, the Civil Magistrate must be equally concerned about the Salvation of his Soul, as any individual Subject, or any Number of Subjects which shall be given; and therefore must be obliged, from his unavoidable Belief of a God, and of the reasonableness of publicly acknowledging and worshipping him, to prescribe some certain public Form or Mode of Worship, which he shall think most acceptable: By Ecclesiastical Polity then I mean a Right in the Civil Magistrate to appoint a Sabbath, to make a Law for the due Observance of it, to build or provide Churches, and to prescribe some certain Mode or Form of public Worship, which, in his Wisdom and Judgment shall be thought most acceptable, and of consequence most effectual to obtaining all those providential Blessings which must be perpetually at the Disposal of an Almighty Providence, and without which it is impossible for any Commonwealth to exist or be happy; besides this, Ecclesiastical Polity implieth a Right to provide for the public Ministers of his established Religion, by the Tenth of Temporalities, agreeable to the express Will of God, which is revealed in the Old Testament, and especially in that Part of it which is distinctly and particularly specified by the Law.

It

It must be evident to every one who is any way versed in the Old Testament, that Moses, as a Civil Magistrate, was declared by God himself to be his Vicegerent or Representative; and that Aaron, if we consider him as a Bishop or an Archbishop, had no Right to act in such Character 'till he had been consecrated or appointed to it by the Civil Magistrate: Let us consider again that the Religion of the Gospel, because of its divinely intended Opposition to Idolatry, which was then the established Religion of all Nations, could have no Protection from the Civil Magistrate; nor could the Ministers of the Gospel be supported by the Tenth of Temporalities, as it had been prescribed by divine Authority in the Law. But when the Civil Magistrate should become a Christian, then he would naturally exercise the particular Rights of Ecclesiastical Power, for the temporal Provision of the Christian Minister, which, in the Law, by God himself, to the Civil Magistrate, had been particularly granted, for Christ came not to Destroy but to fulfill the Law.

Let us here briefly attend to the Analogy of Religion, both in the Law and the Gospel, and we shall find it to be one and the same Religion, Sacrifices, Circumcision, and a few Circumstances relative to the Persons of Christ and of the Holy Ghost, only excepted; a Faith in the eternal, invisable, immortal,

G

and

and spiritual God, is the same in both; Repentance, considered as a Contrition for past Sins, and making Allowances for the Frailties and Infirmities of human Nature, an uniform, steady, or regular Practice of the universal Rules of Righteousness and Equity; of Goodness, Benevolence, and Compassion, must be the same under both these Dispensations; and these Conditions of Salvation God was pleased to ratify in the Person of Christ, as our sole Mediator, Intercessor, or Redeemer: So that the peculiar Difference between the Religion of the Law and the Gospel, may be seen in the following Particulars. We are commanded by Christ himself, by his immediate Disciples, and we are instructed by other Christians, who lived nearest to the apostolic Age, to present our Prayers to God in the Name of the Son and of the Holy Ghost; and to pray for all Manner of providential Blessings, through the Merits and Intercession of Christ; and accordingly most all the Prayers of our established Church have an ending agreeable to this Observation. And if we consider what Powers of Ecclesiastical Authority are claimed and exercised by the Christian Civil Magistrate, such as those of appointing a Sabbath, making a Law for the due Observance of it, of building Churches, of appointing whom he thinks fit to fill the first Order and Dignity of Ecclesiastical Authority, and of providing for the Clergy at large, by the Tenth of Temporalities;



poralities; we find that they are perfectly agreeable to the revealed Will of God, under the Mosaic Dispensation, in which the Powers of civil and ecclesiastical Polity were united in the Civil Magistrate. From hence we shall easily perceive the Reason of enacting Penal Laws, against Dissenting Ministers, who shall refuse to qualify as the Civil Magistrate has required: And from hence also we shall be enabled to prove the Reasonableness of Repealing them; in which Case I prove myself a Friend to all the Liberties of Toleration which Dissenters of any Denomination are supposed to demand.

It is commonly said and maintained by the Lawyers, that all Law is founded on Reason; though perhaps no sensible Lawyer will say that all Laws which were ever made are reasonable in themselves; or that all Laws which have been made, ought to be continued by every succeeding Civil Magistrate; but all which is to be understood in this Case, is, that whenever any Law was enacted, the Civil Magistrate had some Reason for enacting it; and that the Reason, whatever it was, did appear at that Time satisfactory and conclusive. From which Observation it evidently follows, that the Reason for enacting any particular Law which appeared satisfactory to the Civil Magistrate, at the Time of the Revolution, may not appear so to the Civil Magistrate of the present Age. And

from hence is naturally deducible the Reasonableness of a Liberty to Repeal any particular Act; or, in short, whenever he shall be persuaded that its being continued will be inconvenient or injurious to Society. It must be taken for granted, from what has been already proved, that there are two Kinds of Polity which are allowed to center in the Civil Magistrate, and they are commonly distinguished by the Words Civil and Ecclesiastical: There are also two Kinds of Supremacy which are equally well understood, when it is said by public Authority, King, Defender of the Faith, in all Causes, and over all Persons as well Ecclesiastical as civil Supreme; from whence it is commonly said and allowed, that the King is Supreme both in Church and State. This being premised, we will here attend to the Reason why Penal Laws, against Dissenting Ministers, were at first established.

We will take it for granted that the civil Magistrate, and the major Part of the Inhabitants and Subjects of this Kingdom, are Christian Protestants; that the established Religion of this Kingdom is Christian Protestantism. Now in a Christian Protestant Church, the Christian civil Magistrate claimeth and exerciseth a Supremacy: As Supreme therefore, if the Word Supremacy is allowed to have any meaning, it implieth a Power to exclude any one from acting the Part of a public

public Teacher, Preacher, or Minister of the Gospel in this Christian Protestant Church; but upon such Conditions as the Civil Magistrate shall prescribe.

From hence evidently appears the Reason why such Penal Laws were originally enacted; and it will easily enable us to prove the Reasonableness of Repealing them: In which Case we will attempt to prove the Inefficacy or Insufficiency of that Reason which was the original Cause of their being enacted; and we argue thus: All the Laws of Civil Government may be said to terminate in Injuries of Person, Infringements on Property, or in the settling of Property in various Instances, unnecessary to be mentioned. And therefore from the Reason and Nature of Things, the Power of the Civil Magistrate must extend itself to every individual Subject, or must be absolute, unlimited, and universal; the Approbation of the Subject in Things relative to Civil Government, being utterly to be disregarded, because the Subject, in no Case, in Things relative to Civil Government, can be at Liberty to act in any Manner different from what the Law shall prescribe. The sole end of Government again centers in the Security of Person and Property, and therefore in all Cases in which Person and Property are not concerned, every individual Subject must be left at Liberty to do as he pleaseth, according to the Directions



of his own Will, Conscience, and Judgment: And therefore no Laws can be compulsive or obligatory, except those of Civil Government, in which Person and Property is concerned.

Since again the Civil Magistrate of this Kingdom and his Subjects, are Christian Protestants, it being absurd to suppose but that the Civil Magistrate, and by much the greater Part of his Subjects, in all Countries, should profess the same Religion, they all being fully and conscientiously persuaded, that a public Acknowledgment and Worship of Almighty God, is necessary for graciously inclining him to dispense and continue all Manner of providential Blessings, without which no Society can be preserved or be happy; they must be supposed to give the Civil Magistrate a Power, and his Power is confirmed by the revealed Will of God, in holy Scripture, to build Churches, to appoint a Sabbath, to make a Law for the due Observance of it, and to prescribe some certain Form or Mode of public Worship, as upon Christian Protestant Principles he shall think most acceptable to God, and of consequence most effectual for procuring the Blessings and Protection of his Almighty Providence. But notwithstanding, if any considerable Part of his Subjects shall prefer any other Mode of public Worship, are willing to choose particular Persons to be their Ministers, to keep a Sabbath,

Sabbath, and to keep it Holy unto the Lord; since as Subjects they must be Contributors to the common Supports of Government, and since to be permitted to do so does not at all affect the principal Design of Mens uniting themselves into Society; and considering also, above all other Considerations, what happened to Christ and to his succeeding Disciples in a State of Persecution, it is an Indulgence, which, so far as I am capable of judging, must be reasonable in itself, and to the Will of God perfectly agreeable. Nor do I think that such a Set of People, under such Circumstances, ought to be under any Restrictions from an established Church; because, by a Separation from the established Church, from her public Emoluments they are utterly excluded.

In every human Society the Members of it must have one common Interest in religious Matters, which is to render themselves most acceptable to God, and of consequence to procure the Salvation of their Souls in some future State of Existence and Judgment. Now public Worship, in all Ages of the World, has been esteemed an acceptable Service, and essential to Salvation; and since no particular Mode of public Worship is prescribed in our Christian Revelation of the Will of God, and since that divine one under the Law was disannulled, public Worship therefore must belong to what the Dissenters  
say

say in Vindication of themselves, to the Rights of private Judgment. It being of great Importance to observe here, that the Civil Magistrate's Supremacy in his Sphere of Ecclesiastical Government, is not universal, but limited and confined.

For whereas the Civil Magistrate's Power, in any particular Country can extend only to the Subjects of that Country; for the same Reason his Ecclesiastical Supremacy can be extended only to those who shall profess themselves Members of his established Church. In this Manner I argue in Behalf of the Dissenters, and for the Repeal of Penal Laws, of which, as Insults and Indignities to the Rights of private Conscience, they so loudly complain. Nor is it of little consequence to observe, that the most prudent Method of preventing the growth of Dissenters is not to make them so considerable as Penal Laws naturally tends to do.

I can easily conceive that a Society of Christian Protestants, Papists, Turks, and Jews, if they will resolve as they ought to do, not to Transgress, upon any Occasion, the eternal Rules of universal Righteousness and Charity, may be as peaceably and happily governed, as a Society of Men of any particular Denomination: And therefore in Matters of Religion, Dissenters of every religious Complexion should be permitted to be



be directed by their own Choice; Approbation, Understanding, and Judgment. Other Reasons will presently occur in this famous Letter, intended to prove that each Individual, in Matters of public Worship, has a Right to be directed only by his own dear self, independant of any Society, Rules, Prescriptions, or Ordinances whatsoever.

That my Edition of Mr. LOCKE's Works, published in the Year 1727, and in which this famous Latin Letter is contained, is the most valuable one, may be gathered from the following Clause in Mr. LOCKE's last Will and Testament: "Whereas the Reverend Mr. HUDSON, Library-keeper, of the Bodleian Library, in the University of Oxford, writ to me some Time since, desiring of me for the said Library, the Books whereof I was the Author; I did in return to the honour done me therein, present to the said Library all the Books that were published under my Name, which, tho' accepted with honourable mention of me, yet were not understood to answer the Request made me, it being supposed that there were other Treatises whereof I was the Author, which have been published without my Name to them: In Compliance therefore with what was desired, in the utmost Extent of it, and in acknowledgment of the honour done me, in thinking my Writings worthy to be placed amongst the Works of the Learned in that most august Repository;

I do hereby further give to the public Library of the University of Oxford, these following Books, that is to say, Three Letters on Toleration, and Two Treatises of Government, whereof Mr. CHURCHILL has published several Editions, but all very incorrect; the Reasonableness of Christianity, as delivered in the Scriptures; a Vindication of the Reasonableness of Christianity from Mr. EDWARDS's Reflections; and a second Vindication of the Reasonableness of Christianity. These are the Books whereof I am the Author, which have been published without my Name to them." Here ends the Clause, taken from Mr. LOCKE's last Will and Testament; to which is added by the Editor in the following Words: "To these Books, published by Mr. LOCKE, in his Life-time, are added these following, which have been printed since his Death. His Paraphrase on St. Paul's Epistles to the Galatians, Corinthians, Romans, and Ephesians. To which is prefixed an Essay for the Understanding of St. Paul's Epistles, by consulting St. Paul himself: His Posthumous Works, and some familiar Letters between him and his Friends. As to this Edition of all his Works together, I have this to advertise the Reader, that most of them are printed from Copies corrected and enlarged under Mr. LOCKE's own Hand, and in particular, that the two Treatises of Government were never till now published from a Copy corrected by himself."

The

The exact Time of publishing these two Treatises of Government is very ambiguous; but to hazard a conjecture upon this Occasion, I apprehend that they were published in the short, persecuting, and ignominious Reign of King James the Second. The Author might send them into the World as anonymous Orphans, to avoid the Inconveniences and Difficulties in which he might be involved, at a Time when the Drum, both Civil and Ecclesiastic, was beat with a Fist instead of a Stick. As to the Time of publishing this first Letter on Toleration, it was undoubtedly soon after the Revolution; it was in all probability, originally written in Latin, by some German or Dutch Divine; in this Language it was first imported and circulated in England. There was something in the Design and Spirit of it which struck the great Mr. LOCKE, and engaged him to give it an English Dress, in which it is to be seen in the Second Volume of this Folio Edition.

That Mr. LOCKE better liked the indefinite and vague Method of public Worship, made use of by Dissenters, than our settled and precise one, established by the Church of England; or that he was a Dissenter in Opposition to a Churchman, is not evident from any Thing which he has written on religious Subjects. That he was rather esteemed a Kakodox than an Orthodox Divine is manifest from



from the Controversy in which he was engaged with the learned Dr. STILLINGFLEET, Bishop of Worcester, and Mr. EDWARDS.

Soon after the Publication of this first Letter it was attacked by some High-Churchman who was never a Friend to his own Liberties nor to those of his Fellow Creatures. This High-Churchman set out, in Opposition to the main Argument of this Letter, to prove the Necessity and Reasonableness of enacting Penal Laws, and of the civil Magistrate's using Force to compel his Subjects to conform to his established Mode of public Worship: This gave Mr. LOCKE an Opportunity of attempting in two other Letters to prove, in contradiction to the Doctrines of High-Churchmen, the Reasonableness of an universal Toleration; such an Attempt being very consistent with a Gentleman, in Matters of Religion, of his dispassionate Impartiality. This will be evident from what Mr. LOCKE says in the beginning of his second Letter, as an Answer to the High-Churchman's Objections to the Argument of the first Letter, in favour of an universal Toleration. "The first Thing says Mr. LOCKE, you seem startled at in the Author's Letter, is the largeness of the Toleration he proposes; and you think it strange that he would not have so much as a Pagan, a Mahometan, or a Jew, excluded from the civil Rights of the Commonwealth, because of his Religion: We pray every Day for their Conversion,

Conversion, and I think it our duty to do so, but it will, I fear, hardly be believed that we pray in earnest, if we exclude them from the other ordinary and probable Means of Conversion, either by driving them from, or persecuting them when amongst us. Force, you allow, is improper to convert them to any Religion; Toleration is but removing that Force, so that why these should not be tolerated as well as others, if you wish their Conversion, I do not see."

Since it was Mr. LOCKE's sole Design in these Letters to prove the Reasonableness of an universal Toleration, whatever the Author of the Confessional, and of Reflections on the Fate of the Petitions, these renowned Champions of religious Patriotism, may say, or boast of Mr. LOCKE; it is not clear that he has done, or intended to do more Service to the Cause of English Dissenters, than to that of the Mohammedan, the Jew, or the Pagan. So that in this View of Things the Dissenters are no more obliged to Mr. LOCKE than to myself, for any Compliments which may require any occasional and grateful Acknowledgment.

To confirm my Account which has been here given of this famous Letter, I shall give the intelligent Reader what Mr. LOCKE intended for him in the following Preface.  
 "The ensuing Letter concerning Toleration,  
 first

first printed this very Year in Holland, has already been translated into Dutch and French; so general and speedy an Approbation may therefore bespeak its favourable Reception in England: I think, indeed, there is no Nation under Heaven, in which so much has already been said upon that Subject, as ours; but yet certainly there is no People that stand in need of having something further both said and done amongst them in this Point, than we do: Our Government has not only been partial in Matters of Religion, but those who have suffered under that Partiality, and have therefore endeavoured by their Writings to vindicate their own Rights and Liberties, have, upon the most Part, done it upon narrow Principles, suited only to the Interests of their own Sects.

“ This Narrowness of Spirit, on all Sides, has undoubtedly been the principal Occasion of our Miseries and Confusion; but whatever has been the Occasion, it is now high Time to seek for a thorough Cure. We have need of more generous Remedies than what have yet been made use of in our Distemper; it is neither Declarations of Indulgence, or Acts of Comprehension, such as have yet been practised and projected amongst us, that can do the Work; the first will but palliate, the second but increase our Evil. Absolute Liberty, just and true Liberty, equal and impartial Liberty, is the Thing that we stand in



in need of. Now tho' this hath been much talked of, I doubt it has not been much understood, I am sure not at all practised either by Governors towards the People in general, or by any dissenting Parties of the People towards one another. I cannot therefore but hope that this Discourse which treats of that Subject, however briefly, yet more exactly than any we have yet seen, demonstrating both the Equity and Practicableness of the Thing, will be esteemed highly seasonable by all Men who have Souls large enough to prefer the true Interest of the Public to that of a Party. It is for the use of such as are already spirited, or to inspire that Spirit into those that are not, that I have translated it into our Language; but the Thing itself is so short that it will not bear a larger Preface, I leave it therefore to the Consideration of my Countrymen, and heartily wish they may make the use of it that it appears to be designed for.

This Preface I apprehend sufficiently confirms the Account which I had before given of this Latin Letter on Toleration; and I cannot help remarking, that when Mr. Locke talks of an absolute Liberty, just and true Liberty, equal and impartial Liberty, this is using Words not like Mr. Locke, in a vague and indefinite Sense, which, in one of his most excellent Treatises called the Imperfection and abuse of Words, he has declared

clared to be the true Cause and Continuance of Disputes in the literary World: But every one has his Hobby Horse, and Mr. LOCKE, or some Body else, is riding here upon this Hobby Horse of Liberty, not knowing what he is about or where he is going, with a Liberty, which equally proves a Right for a Man to ride into a River and drown himself, as well as of endeavouring to save a Fellow Creature whom he shall accidentally observe to be in a drowning State.

I shall now give the Public what I call the grand Position, Proposition, or Argument, of this famous Latin Letter; in all probability the Product of some Dutch or German Divine, in the Words in which it was translated by Mr. LOCKE.

Here it is strangely and arbitrarily asserted, that the Power of the Civil Magistrate ought not in any Manner to be extended to the Salvation of Souls; and that no such Power can be vested in the Civil Magistrate, by the Consent of the People: But we have an arbitrary Assertion, contrary to Matter of Fact, and to the Practice of all Ages and Countries; for even in the most civilized and knowing Ages of antient Greece and Rome, certain Modes of sacrificial Worship were sanctioned and appointed by the Civil Magistrate, and in the Exercise of such a Power, the People willingly acquiesced. In our own Country  
also,

also, certain Modes of public Worship, intended for the Salvation of Souls, have been sanctioned and appointed by the Civil Magistrate; and in the execution of such a Right the major Part of his Subjects have been well satisfied; the grand Position then of this Letter, as translated by Mr. LOCKE, is as follows.

“ The Commonwealth, says he, seems to me to be a Society of Men constituted only for the procuring, preserving, and advancing their own civil Interests. Civil Interest I call Life, Liberty, Health, and Indolency of Body; and the Possession of outward Things, such as Money, Lands, Houses, Furniture, and the like. It is the Duty of the Civil Magistrate, by the impartial Execution of equal Laws, to secure unto the People in general, and to every one of his Subjects in particular, the just Possession of these Things belonging to this Life: If any one presume to violate the Laws of public Justice and Equity, established for the Preservation of these Things, his Presumption is to be checked by the fear of Punishment, consisting of the Deprivation or Diminution of these civil Interests or Goods, which otherwise he might and ought to enjoy. But seeing no Man does willingly suffer himself to be punished by the Deprivation of any Part of his Goods, and much less of his Liberty or Life; therefore is the Magistrate armed with the Force and Strength of all his  
H Subjects,



Subjects, in order to the Punishment of those that violate any other Man's Right.

“ Now that the whole Jurisdiction of the Magistrate reaches only to these civil Concernments, and that all civil Power, Right, and Dominion, is bounded and confined by the only Care of promoting these Things, and that it neither can, nor ought, in any Manner, to be extended to the Salvation of Souls; these following Considerations seem unto me abundantly to demonstrate.

“ First, because the Care of Souls is not committed to the Civil Magistrate any more than to other Men; it is not committed unto him, I say, by God, because it appears not that God has ever given any such Authority to one Man over another, nor can any such Power be vested in the Magistrate by the Consent of the People.

“ Let me here observe, that when this Dutch or German Divine says, that the Care of Souls is not committed to the Civil Magistrate, and that it is not committed to him, by God; surely this alien Divine never read, or never understood his Bible, or at least that Part of it which passed between God and Moses, in Things undeniably pertinent to the Care and Salvation of Souls. In the next Place, as to what he says of the Civil Magistrate, at the Head of a Commonwealth, 'tis very true, that

that an atheistical, wise, and prudent Civil Magistrate, such as he has only described, will only think himself obliged to placeable and judicious Men in the several Departments of civil Judicature, and to enact Penal Laws, prescribing Fines, Imprisonment, and even the Punishment of Death itself, for capital Offences against the established Laws of his Government. And something similar may be said of an atheistical, wise, and prudent Master of a Family: Such a one will only think himself oblig'd to provide Meat, Drink, and Cloaths, for himself and the immediate Branches of his Family; to discountenance and punish, according to the Nature and Extent of his Family Jurisdiction, all Acts of Oppression or Injustice which shall be practised by one towards another. But a theistical civil Magistrate, and a theistical Master of a Family will think themselves obliged to do something more of a very different Nature and Tendency."

I shall say no more at present concerning the religious Doctrines of this originally Latin Letter on Toleration, because they will soon be more particularly examined and discussed; and whatever abuse I may receive from our public Critics on the Occasion, I shall conclude my religious Observations on this Subject, with giving an Account of what I apprehend to have been the particular great End and Design of requiring a Subscription to our

XXXIX Articles, as previous to admitting any one to act as a public Preacher of the Gospel, in this our Protestant, Christian, and established Church of England: In what View of Things I reconcile such a Subscription to my own Conscience, who am as unwilling to declare an evidently false Proposition to be true, as Dr. KIPPIS, or any other Dissenting Minister, the religious Wires of whose Conscience shall be declared more delicate and tender. On the Horrors of a Subscription, as thrown out by Dr. KIPPIS; on the pure Word of God; and on the particular Circumstances of Things, in which any Reform, however necessary or reasonable in itself, can be expected.

It is to be supposed, in the first Place, that every Minister of a Protestant Christian Church, not only is, but professeth to be a Theist, a Christian, and a Protestant Christian: It appears therefore to me to have been the particular great End and Design of our Articles, that a public and solemn Declaration should be made of that Faith which belongs to the Character of a Theist, a Christian, and a Protestant Christian.

As a Theist, therefore, I have solemnly declared in the following Words of the first Article, there is but one living and true God, Everlasting, without Body, Parts, or Passions; of infinite Power, Wisdom, and Goodness; the



the Maker and Preserver of all Things, Visible and Invisible. As a Christian, and as a visible Proof of my being so, I have declared in the second, third, and fourth Articles, my Assent to our Saviour's Incarnation, Crucifixion, Resurrection, and Ascension into Heaven. As a Protestant Christian, renouncing the particular absurd, false, erroneous, and superstitious Doctrines of the Church of Rome; I have declared by the twenty-second Article, that Purgatory, Pardons, Worshipping, and Adoration as well of Images as of Reliques; and also Invocation of Saints, is a fond Thing, vainly invented and grounded upon no Warrant of Scripture, but rather repugnant to the Word of God. In the twenty-fifth Article I have declared that Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel. In the twenty-eighth, I have declared that the Doctrine of Transubstantiation is repugnant to the plain Words of Scripture. In the thirty-second, I have declared that Bishops, Priests, and Deacons, by God's Law, are not commanded to Vow the Estate of single Life, or to abstain from Marriage.

Dr. KIPPIS, in his Vindication of the Protestant Dissenting Ministers, has some where said that he has known some Persons who had rather be sacrificed than subscribe to our Articles: But if Dr. KIPPIS shall affirm again

that he, or any of his acquaintance had rather be sacrificed than make such a public Declaration of his Faith, as a Theist, a Christian, and a Protestant Christian, which is clearly expressed in our Articles, upon my Word I shall entertain a very indifferent Opinion of his Understanding and Judgment, and more especially of his Faith as a sincere Protestant Christian. This Dr. KIPPIS also takes Occasion to speak very handsomely of Dr. HURD, who, with Dr. NEWTON, Bishop of Bristol, have written most excellent Treatises on the Subject of Prophecy; and when I am reading that Part of Dr. KIPPIS's Vindication, in which we must infer that he could not, without the highest Detestation, Abhorrence, and disquietude of Mind, do what has been done by Dr. HURD, Dr. NEWTON, and the Archbishop of Canterbury; whose Candor, Moderation, universal Charity, good Sense and Abilities, are particularly known in the same University in which I also had my academical Education; I cannot help thinking but that he must be representing himself to the sensible and dispassionate Part of Mankind, in a view most extremely ridiculous and contemptible.

The same Dr. KIPPIS, though he is a sensible Man and a good Writer, yet in the overflowings of zeal, and in the Prejudices of Education, he has directly and bluntly charged our learned and pious Prelates, with having designedly and presumptuously deserted the

the Cause of God, of Truth, Liberty, and Humanity ; and with having declared themselves Enemies to all the natural Rights and Liberties of Mankind or Society : A heavy Charge indeed, in which I am persuaded that our learned and pious Prelates have no Guilt ; and this Christian Protestant Dissenter has afforded us a most extraordinary Instance of Christian Meekness and universal Charity.

The Reviewers also have idley and passionately declared in the following puerile Trash of Expression, “ Who does not know that the Bishops have long ago turned a deaf Ear to Instruction.” Another furious Zealot, in some Remarks on Mr. ROTHERHAM, says, “ That the Bishops will not recede from their Point till the established Churches have been pulled down, and they shall be buried in their Ruins.” A furious Writer indeed, and yet this Observation has been approved by the Reviewers ; it being very extraordinary that we should meet with such scurrilous and caucasian Abuse in Men of popular Politeness and Liberality, whose peculiar Office it is to rebuke any Offender against the established Rules of Decency and good Manners. The Author of the Confessional has most insolently charged the Bishops with countenancing the Growth and Propagation of Popery, but great Genius’ will now and then take the Liberty of saying any thing, however regugnant it is to Matter of Fact, or to the common Sense and Reason of Mankind.

The



The last great Transgressor in this Way, is the Author of Reflections on the Fate of the Petition; who, in the Opinion of the Reviewers is the Author of the Confessional. This great Transgressor having represented, in the greatest notoriety of Expression, Lord NORTH, and the late famous Sir ROBERT WALPOLE, as Favourers of the most unconscientious and unprincipled System of Politics; the Bishop of London as engaged in all the artfull Intrigues of a Greek Sophist; the Clergy of the Metropolis, as a Phalanx, or Body Guards to this worthy Prelate; having charged them also with being secret Abettors of some popular Vices which by their Profession they ought to discountenance and suppress; having audaciously, patriotically, and like a true Libertine, or what he calls a true Friend of Liberty, abused the most considerable and deserving Part of his Majesty's Subjects; he concludes his Book with a most illiberal Reflection on our Descendants of the Brunswick Line, in the following Manner. "Ye Spirits of BURNET, TILLOTSON, LOCKE, CLARKE, NEWTON, HOADLEY, what is become of your Labours to prepare the Minds of the rising Generation, for the Execution of the generous Plan of Reformation you so clearly pointed out to them? What of the Hopes which some of you expressed, that religious Oppression could not long survive the Re-establishment of civil Liberty, by these gracious Princes who delivered

vered us from the Politics of a PETRE and a BOLINGBROKE? But the Scene is too mortifying for a Retrospect. Well may we say with Ophelia, "Woe are we to have seen what we have seen, see what we see." In plain English, it signifieth what a great public Misfortune it has been and now is, that any Descendant of the Brunswick Line should ever have been placed on the Throne of these Kingdoms, and then it may be said that we have here a single Ophelian, woe we, and a double Ophelian, see, see.

But without any Design or Occasion to Flattery, or undeserving Compliment, it is allowed by all the candid and impartial Part of the literary World, that a most amiable Picture of Virtue, Piety, and towering Abilities, is conspicuously held out to public View in a NEWTON, a WARBURTON, a LOWTH, a MOSS, a GREEN, and a YONGE; so that none but a bigotted Dissenter can read the above Specimens of Invektive on Prelacy at large, without the highest Sensations of Indignation and Pity.

In the next Place, as to the Phrase of the pure Word of God's being a right Measure, of a true scriptural Faith, in Things relative to the Character of a Theist, a Christian, and of a Protestant Christian; it is no less enigmatically or mysteriously unintelligible than the hieroglyphical Representations of the

the learned POCOCK or WARBURTON: Tho' in all probability the most important of these hieroglyphical Representations were intended to express the Attributes of the one Eternal, Infinite, and Perfect Being, the Creator of all other Beings, of all the Matter and Worlds of the Universe; a Doctrine which the most contemplating Part of the antient Egyptians dared not to communicate to vulgar and polytheistical Understandings; nor was our English parliamentary Senate-House ever so mystically vociferated as in her late Debates on the Petition of Dissenting Ministers, with this remarkable reiterated Phrase of the pure Word of God, since the memorable and unhappy Days of OLIVER, when it became the Seat of Puritans and Fanatics. And I shall dismiss this Point with observing, that if any sensible and acute Reasoner, in Converse with Lords and Commons, about the Reasonableness of any particular Act which has been lately passed, should be answered, you may be sure that we always make Laws by the pure Word of Lords and Commons, or by the pure Word of Parliament: If, in the same Manner, in disputable Matters, relative to Law, Physic, or Divinity; if, in answer to any proposed Difficulties and Objections it should be said by their respective Professors, you may be sure that we are perpetually directed by the pure Word of Law, by the pure Word of Physic, and by the pure Word of God or Divinity; would such a Method of  
Responding



Responding or Argumentation be received as any way satisfactory or conclusive? *Qui vult, Credat.*

Lastly, as to certain Circumstances of Things, in which a Reform, in a few Instances, with regard to our Articles and established Mode of Worship may be expected; it appears to me equally right, fit, and reasonable in itself, that previous to any one's being admitted into the Ministry of our Christian Protestant Church, he should be obliged to make a public Declaration of the Faith of a Theist, a Christian, and a Protestant Christian, which is particularly expressed in our Articles, as that previous to any one's being admitted to execute any public or civil Office, he shall be obliged to make a solemn Declaration of his Faith in the real Existence of a King, in his being a worthy Object of Fidelity and Allegiance; and that no Branch of the Pretender's Family has any natural or legal Right to the Throne of these Kingdoms which he possesseth. We will allow that an Assent should be required to no Proposition relative to the three religious Characters above-mention'd, unless to such as are plain, intelligible, and important, which perhaps may not be the Case with every Article considered seperately: Though if we consider them collectively, as intended to express, and as clearly delineating this Faith, it does not appear to me that an Assent to the Truth  
of

of them, in a collective View, can offer any considerable Injury or Violence to the best Consciences which belong to us fallible and easily deluded Mortals: And though the High-Churchman, who insists upon the reasonableness of subscribing to XXXIX Articles, removes himself at a great, yet he who insists upon Subscribing to none, removes himself to a greater Distance from all the Rules of a circumspecting Prudence and religious Rectitude.

It may here aptly be observed, that our brave and wise Ancestors among the Clergy, Nobility, and Gentry of this Realm, were spirited in a Revolution to hazard both their Blood and Treasure, in Defence of what they call'd their civil and religious Rights and Liberties. Now their religious Rights and Liberties must be measured by the religious Doctrines of our Articles, and by that precise and written Mode of Worship which belongs to our national and established Protestant Church of England: These brave and wise Souls also thought it necessary to guard their religious Rights and Liberties by the enacting of Penal Laws; and why can it not be supposed that the present Bishops, and the major Part of the House of Lords, may be directed with equal Sincerity, and with equal convincing Reasons in their continuance? Common Sense and Charity obligeth us to think so.

The

The reasonableness and practicableness of any desired Reform, in different Ages of the Christian Church, is expressed in the latter Part of the Thirty-Third Article, in the following Words : “ Every particular or national Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church ordained only by Man’s Authority, so that all Things be done to edifying.” Nor can it escape the Convictions of common Sense, that the several buffoon, scurrilous, and illiberal Reflections which have been thrown out upon the King and the Bishops, must naturally tend to frustrate the very Cause in which certain religious and patriotic Champions present to be heartily and sincerely engaged; and I shall here beg Leave to mention the following Samples of such an execrable Proceeding. By the Author of Reflections on the Fate of the Petition, the King is said to have observed some where, or to some Person, that kneeling is Religion, and Prayer is Morality. Perhaps the most sensible and dutifull Part of his Subjects may be disposed to consider such an Observation as an Argument of good Sense and Piety; though this learned and acute Writer laughs, sneers, grins, and banters over it as the Product of the highest Ignorance and Superstition. Let us read another Sample of Buffoonery-reasoning with Regard to the Bishops, as taken from a patriotic News - Paper. “ The 39 Articles of War, established by our Church Militants



Militants about Two Hundred Years ago, being expressly unconstitutional, and repugnant to the great Charter of Protestants, be accurately raised by the Staff Officers of the Church, and reduced according to the Statute in this Case made and provided by Jesus Christ. What is Truth, said Pontius Pilate to our Saviour; our modern Bishops answer the Question by referring him for Information to the XXXIX Articles. Excellent Propagators of the Gospel, the Man who resists such Conviction must be an Infidel indeed. This surely is the Essence of logical Reasoning, and no doubt will be allowed to be the very Quintessence of mathematical Demonstration, with which the Adversaries of our established Church are proving Presbytery to be a Christian Truth, and Episcopacy a Pagan Error.

It must be observed here that one principal Point which the Author of the Confessional, and our Reflectioner are labouring at, is to persuade the good People of England, that the Word Puritanism implieth a greater Purity of scriptural Faith & Worship than (Puritans excepted) is to be found in any Dissenters from the established Church of England, since the Reformation. Now because Puritanism and Methodism, or Puritans and Methodists have something congenial to each other; and because the Bishop of Gloucester, in a late Treatise on Grace, made it his principal

incipal Design to prove that Puritans and Methodists may be justly ranked under the Title of Fanatics and Enthusiasts; and since the late Bishop of Exeter attempted to do a similar just, but unfeindly Service to these worthy Christians, in his Methodists and Moravians compared and detected, these learned Prelates, therefore, and their learned Compositions, are unexpectedly carried off in the momentary Confutations of a satyrical Sneer.

It is well known that our Doctrines of Faith, expressed in the XXXIX Articles, and that our settled Modes of public Worship which constitute our national and established Church of England, began with the Crown, persuaded and convinced, in all probability, by one or more learned Prelates of that Age, and were recommended by the Crown to the Parliament for a sanctionary Approbation: No Repeal of Penal Laws, therefore, nor would a continuance of them be justifiable if they were intended to be executed; nor can any Reform, in a few Instances, however desirable by Men of Sense and universal Charity, be ever expected to take Place, unless in a becoming Dress of complimentary Obedience and Duty due to legal Governors; it shall be favourably received at Croyden, in its Way to St. James's. Thus we see that Depreciators of Majesty, and Vilifiers of Prelacy, in Contradiction to a popular Opinion of their good Sense, Virtue, and Abilities,

ties, must perpetually keep them at the same Distance from their intended Haven; much like the silly Boy who was resolved to get to the Top of his Shadow, not being able to recollect that he and his Shadow were inseparable, and that the faster he ran his Shadow would proportionally increase its Pace. To all such, therefore, hot-brained, uncharitable, and passionate Friends of Liberty, whether Civil or Religious, I shall conclude with the Advice of the wise Son of Sirach, in the 19th Chapter of Ecclesiasticus. "Admonish thy Friend, it may be he hath not done it, and if he have done it, that he do it no more: Admonish thy Friend, it may be he hath not said it, and if he have, that he speak it not again."



F I N I S.



# APPENDIX.

*To the candid, impartial, and intelligent Reader.*

**I** Address myself to the candid, impartial, and intelligent Reader, because it is very possible that Intelligence may be attended with a prodigious Deficiency of Candour and Impartiality, as I shall have Occasion by and by to observe, when I come to settle a small Affair between myself and our public Critics.

If it is an important and laudable Virtue to be animated with the same sincere Regard for the Welfare and Prosperity of England, as it was in the antient Romans Cicero or Brutus for that of Rome; let me here observe, that our Country is at present unhappily divided by political Factions, and religious uncharitable Controversies; and whoever can so happily moderate, between the contending Parties, as to prevent any intended Outrages of Violence on Person and Property, may be said to do signal Service to the important Cause of God, of Virtue, and true Religion. What the great Roman Poet, under the beautiful Metaphor of a Ship, said of his own Country, may pertinently, I think, be applied to ours. *O Navis, referent in mare te novi Fluctus, o quid agis; fortiter occupa portum.*

These Words I shall take the Liberty to explain, paraphrase, and apply in the following Manner. O England! thou art again involved in a fresh Scene of Misfortunes; O what art thou about? Prudentially look out for, and in spite of all Temptations to the contrary, when found, with a true Fortitude of Mind continue in the desired Haven of Unity and Peace. And though I have sincerely declared to have all my Ports of Knowledge and Literature intirely open, for the Importation of all necessary Materials to Repair or Reform, as my legal Superiors shall determine, the few mysteriously dark, ambiguous, and unimportant Parts of a religious Establishment; and whatever  
Merit

## A P P E N D I X.

Merit by the Candid and Impartial shall be allowed to this Performance, yet from our public Critics it is sure to meet with a most unfavourable and ungracious Reception.

The honourable Characteristic which they have been pleased to bestow upon my literary and moral Deserts, and which is distinguished by a small Type, answerable to the Smallness of Abilities, which, to the eternal Discredit of fair Dealing, they have evidently exhibited, obligeth me to make the following Observations. You reviewing and despotic Arbiters of Controversy expect to be complimented perhaps with the huge Title of High Mightinesses, Lords of the Manor of Criticism, universal Gaugers and Excisers of Authorship, laying Claim to an Empire no less extensive than that of the famous Quack, mentioned by Dean SWIFT, who had the Impudence to say that his Name and Medicines were well known from the Sun's oriental Exaltation, to its occidental Declination. You, and every illiterate Dissenting Minister, may be proudly disposed to say, *Exegi Monumentum are perennius.* But I pretend to affirm only in my own Behalf, *Ex quo vis ligno non fit Mercurius.* Tho' perhaps my Monument of Wood may preserve a respectable Appearance; when yours, though made of a stronger Metal than Brass, shall be unexpectedly beaten up into the most useless and contemptible Figures.

This well-reasoned Affirmation, that the Bishops have long ago turned a deaf Ear to Instruction, the unjust and contemptuous Manner in which Dr. BALGUY, Dr. POWELL, and other Gentlemen abundantly their Superiors in Abilities and Situation, have been treated, are a manifest Proof of their having committed the most insufferable Outrages on all the Bye and Turnpike Roads of Authorship, so that they deserve to be shot at or destroyed by every one who has a Right to wear the Sword of Understanding, and carry the Pistols of Judgment. It may justly be said, that though your Knowledge is great, yet your Ignorance is greater; and therefore take this profitable Hint, that Wit and Raillery may be compared to a perpetual Pregnancy, which, as soon as it is delivered of one Child, is pregnant with another; or to a Sword of an infinite Number of Edges, every one of which is capable of dealing out Destruction among critical Adversaries, in exact Proportion to the Abilities  
of

## A P P E N D I X.

of him by whom it is used. If it was worth while, we could lay waste your fenced Cities into ruinous Heaps; but since I intend to appear again very soon in the literary World, and since I hope in the mean Time that you will keep good Company, inclining you to treat your Superiors in a becoming Spirit of Candour and Impartiality; if I shall find you thus happily regenerated, you shall not for the future be intirely excluded from the natural Influences or Benedictions of a charitable Commiseration.

So much for the present, and unless your Judgment fails, though a Failure in Judgment is a Circumstance which I should not at all be surpris'd at, in a long Course of critical Engagements, will be esteemed enough, and perhaps by the combined Fraternity of dissenting Bigots, more than enough: But however, let the intelligent Reader, in the pleasant Humour of Curiosity, cast a transient Glance, for it will not bear examining, on the following Characteristic, which I am sure could not be coined in the religious Mint of the pure Word of God, but in that of the pure Word of Criticism, of which Phrase undoubtedly every sensible Man must have a most clear and adequate Idea.

NOTE. This Performance contains a strange Mixture of Sense and Folly, of Liberality and Narrow-mindedness, though with a most unhappy Preponderancy on the Side of Absurdity and Bigotry. The Author defines an Institute to be any Proposition which is immediately assented to by the common Sense and Reason of Mankind; and yet he has numbered amongst his Institutes, not only many Things which are of a disputable Nature, but even many Things which are absurd to the last Degree; has adapted likewise the most ridiculous Peculiarities with Regard to his Orthography; his Innovations in this Respect go far beyond the usual Line of Pedantry and Affectation, and are as discreditable to his Understanding as to his Taste.

This is not much more than half of a dull characteristical Narrative, when half the Quantity of a written Sample of the Author's Abilities, would have been paying the intelligent Reader the Compliment of judging for himself: but any written Specimen they were sufficiently persuaded would have put their  
Understanding



## A P P E N D I X.

Understanding and Judgment to a perpetual Shame. I am wantonly charged in their usual Spirit of Infallibility, with a pedantic kind of Kakography; but let these heroic vulgar Scribes have a little Patience, and they shall soon be informed of several Things relative to the Nature and fixed Rules of Spelling and Orthography, of which at present they are as ignorant as they are of the Constitution and Figure of the Inhabitants of the Moon or of Saturn. As to every Letter of which are composed these two Words of my Characteristic, Narrow-mindedness, and long-lived, they are so beautiful in Appearance, and so well adapted to give an harmonious Elegancy to every Sentence of pure Criticism, that I would recommend a Reviewer's having them set to a brisk lively Tune, and by the Help of a good Bag-pipe, which I will use my Interest to procure, it may enable him to defray the extraordinary Expences of his next Journey from a London Garret, to some dirty Apartment near St. Patrick's Cross; but I would advise him with the same Tenderness which he has impertinently expressed for my Character, not loudly to vociferate these Words to every Traveller whom he shall meet with both by Sea and Land, lest he should be apprehended and sent to Bedlam for a Mad-man, or like to what happened to the great Poet Sophocles, in antient Greece, he should be tried in the Court of Chancery for Lunacy or Ideotism.

To sell Characteristics without any written Sample of Abilities, is selling them as the old Tartar General sold Wives: He is humorously said in the Spectators, to have ordered the Females of a certain conquered City, to be sewed up in Bags, to be brought into the public Market, and whoever was disposed to buy a Wife, was obliged, without being permitted to see her, to take his Bag, paying down as much Money for it as upon the outside was particularly specified. But if this Method of trafficking in the Commodity of Characteristics is continued, it will end in paying no more Regard to the Reviewers Judgment, than the Roman Poet paid to his *Ambubagarum Collegia et Pharmacopole*. In which Case it will probably happen, that every dirty Persian or English Wench will expect for the Trifle of a Shilling Reviewer, to purchase a Recommend to the handsome Apartment of a Nobleman's Mistress; and every  
filly

## A P P E N D I X.

filly Quack will be encouraged to apply with the same trifling Reward, for a proper Certificate to procure his being initiated into the College of Physicians.

But to close this humorous Scene for the present, tho' I am sorry that I have been obliged, and hope that no future Occasion will be given for it, to try my Talents in this Way upon our bruising or gladiatorial Wits; as if no Fist can bruise, and no Sword can cut like theirs. Let us see therefore what Ingredients are necessary completely to furnish the Shop of a critical Apothecary or Confectioner: One Grain of Sense, Two Penny-weights of Folly, Five Drachms of Liberality, Two Ounces of Narrow-mindedness, a few Pounds of regenerated literary Capacity, and a pretty large Quantity of impertinent and tender Regards for the Credit and Reputation of Authors, will render the Name, Medicines, and Sweetmeats of a reviewing Critic, notoriously famous, like Dean SWIFT's impudent Quack above-mentioned, from the Sun's oriental Exaltation, to its occidental Declination. My Characteristic threatened a perpetual Banishment from the Literary World, but in Spite of critical Menaces, I may continue longer in it than it was expected, and perhaps my critical Adversaries will have more to fear from that Fortitude of Reason and Argument which belongs to our British Lion, than I have to dread from their pusillanimous and unargumentative Infallibility of a Gallic Cock. For though the Fetters and Chains of religious Patriotism, or of Protestant Dissenters are not titled with the Name of a POPE or a BULL, yet they may not be the less Arbitrary, Oppressive, and Cruel. Whether a CHARLES and his High-Churchman, or an OLIVER with his Presbyterian Fanatics, Independent Puritans, or Antipædo-Baptistian Enthusiasts, made the heaviest Chains of Slavery, is a Point which I shall not undertake to determine, but I would advise the sensible and considerate Part of his Majesty's Subjects to be upon their Guard against both.

The Reviewers favourite Author of Reflections on the Fate of the Petition, (for whatever Reasons and Arguments shall be urged in the present Controversy by a Prelate, Dean, or Arch-Deacon, they must be esteemed by the pure Word of Criticism as mere Futilities) The Reviewer's favourite Author, I say, in a mere declamatory and oratorical Manner, has familiarly invoked

# A P P E N D I X.

voked the Spirits of *Locke, Burnet, Hoadley, Tillotson, Clarke, Newton*, (but it happens very unluckily that these very Spirits did not approve of our Reflectioner's Plan of Reformation) what Effect have your Opinions had towards procuring a re-establishment of religious Liberty? And I shall here, in Conclusion also, put the following Questions to our modern Defenders of dissenting and religious Liberty, such as the antient Dutch or German Divine called just, true, equal, and impartial Liberty. Ye Spirits of *Richmond, Chatham, Hoghton, Meredrieth, Savile, and Fox*; are ye fully satisfied that any solemn Declaration of a Belief in one Eternal, Invisible, and Independent Being, the Maker and Preserver of all Things Visible and Invisible, in Jesus Christ his only begotten Son, and in the repugnancy of certain Romish Doctrines to Reason and Scripture, can be offering Violence to the best Protestant Conscience which was in the last, and may be found in the next Session of Parliament; and that such important Doctrines are not perspicuously delineated in our XXXIX Articles? Are you fully persuaded that every Member of the House of Lords and Commons, who dissented from you on religious Subjects, could not do it with Sincerity or with the most satisfactory Convictions of Judgment and Conscience? And ought they, upon Account of such a Dissention, to be deprived of their temporal and ecclesiastical Dignities and Emoluments, to be fined, imprisoned, and buried under the Ruins of an Establishment, as our public Critics, the Author of the *Confessionals*, and of *Reflections on the Fate of the Petition*, have evidently signified and declared? To the above Teachers of religious patriotic Liberty, let me beg Leave to recommend the following Virtues, of which I have clearly proved them to be extremely destitute; a ready Obedience to legal Governors; Candour, Charity, and a sound logical Method of reasoning, thoroughly kathairised of Inveective, and defœcated of Scurrility.





## A Second APPENDIX.

**T**HIS Second Appendix was occasioned by a fresh News Mail just arrived at the Reviewers Office, and a public Communication of it is principally intended for the Professors of Nature, Believers of Fate, and Acknowledgers of Art. The Contents of this News Mail are briefly these which follow.

A Dissenting Teacher has lately published a Farce-Comedy of One Shilling Act, whose principal Excellency it is to be calculated to extort a Smile from the gravest Philosopher or the most serious Divine, that this same dissenting Teacher has purposed in his Heart to compose an Epic Poem, of which the Lord Bishop of Landaff's religious Character and Sentiments are to be the principal Subject; but let me give these Gentry this wholesome and profitable Hint, (for horizontal Boundaries must be a Termination of Sight to a reviewing Philosopher, as well as to a German Boor) that if they intend to continue their Attacks against the Church of England, by the mere Effronteries of Wit and Raillery, his Lordship will not want Friends who may present them with more Dainties of this Kind than they may have Inclination to make use of, or Stomachs to digest. What Mr. POPE said of Lord BOLINBROKE is truly applicable to a Reviewer; that on religious Subjects he is a rank Trifler, of which untoward Matter of Fact, we have full Evidence from his proceeding to ask this futile Question: "Who does not know that the Bishops have long ago turned a deaf Ear to Instruction, and have followed the Devices of their own Hearts?" Has consented to the pulling down our established Churches, and of burying all the Bishops under their Ruins, as the Gospel and most divine Method of propagating their Unitarian Doctrine; so that he is become a fair Vermin Game, which deserves to be marked and shot at by every possible Method which human Sagacity can invent.

I am now going to act a Part in the Necessity of Self-Defense; which I allow is not very consistent with the Gravity of a Divine;

## SECOND APPENDIX.

vine; nor is it less so with that of a reviewing Philosopher; if he was but tolerably well versed, though he pretends to be abundantly so, in the Euclidian, Platonical, and Architectonic Arts of Reasoning.

I shall here consider this intended Epic Poem as a young Hero or Heroine in Embryo, for it will make no great Difference whether it shall be a Male or Female Production; and the Reviewers have importantly notified the offering up their fervent and hearty Prayers for his or her Parents safe Delivery. That Gentlemen of the reviewing Faculty offer up their Prayers to any real and active Providence, I have some doubt, but I am fully persuaded that they have as great Interest in all the Powers *Τὸ Πλάτωνος τῆς Δύσεως, τοῦ Χρῆς, καὶ Τεκνῆς*, as the most antient learned fortuitously atomical Democritus or Anaxagoras.

NOTE, I would recommend to these crude Philosophers, the reading of a little most excellent Treatise on Laws, of the inimitable and philosophic PLATO, in which he has designedly, fully, and mathematically demonstrated the eternal Powers of Theism; and of Consequence, that the Powers of Nature, of Fate, and of Art, are not so considerable or important as they and some other great Geniusses are apt to imagine.

From a wrong reasoned Observation of Lord SHAFTESBURY's, concerning the efficacy of the farcical Fooleries of St. Bartholomew's Fair, if this young Hero should live to a mature Age, though from the scanty Emoluments of a dissenting Teacher, he must run a great risk of being miserably starved long before he can arrive to that desirable Period, he intends to try under the Reviewers Tuition, if Ridicule is not the only proper Test or Standard of Truth: But the Reviewers Memory is become prodigiously defective as to a very remarkable Occurrence in the last Century: Though such a defect of Memory I can easily account for from the many Bruises, Scars, Wounds, and putrifying Sores with which they have been tortured in a long forty Years Course of literary Engagements and critical Battles; otherwise it had been easy to recollect, that in Charles the Second's Reign, the Puritans gave the Church of England a Challenge

## SECOND APPENDIX.

lenge to enter the List of ridicule-Combatants, the Challenge was accepted, and Mr. BUTLER obliged their most renowned Champions in this Way, to retire with broken Heads and lopping Ears; and now the Challenge is no less daringly than foolishly renewed, when it is great odds but some regular Descendant of the Hudibrastic or Butler Family, will not only break their Heads, but their Backs and Legs, unhappily entailing on every rising Generation of Dissenters, such a Multitude of bodily Imbecilities and Impotencies as will oblige them to erect more Hospitals for Invalids, than even the great Emoluments of a Dissenting Teacher can conveniently afford.

But, however, if they are resolved to engage with this dangerous Weapon of Ridicule, let me suppose this young Hero to be of a proper Age, and to be supported by the Reviewers themselves; and let me here observe also to this young Hero and his Friends, that if at the next return of St. Bartholomew's Fair, they look with due Attention at the South East End of it, they will perhaps discern the Ghost of Lord Shaftesbury crying and selling Mop-Sticks, in a Tone and Attitude indeed in which none but an immensely learned and reviewing Magician can understand or distinguish: And since it is a Ghost of universal and deistical Benevolence, it is likely that he will sell them at a Price proportioned to the Circumstances of a Dodrigian Academic.

Now on one of these Mop-Sticks they shall be allowed to display what Flags of mock Prelacy they please, being such, I take it for granted, as are calculated to attract the Attention of a prophane dissenting Vulgar. As for my own Part, *odi prophanum vulgus, et arceo*

Let me here also inform this young Hero, and his learned Tutors, what at this Time they are not sufficiently apprized of, that St. Bartholomew's Fair will supply us at a very moderate Rate, with a commodious Sort of portable Gallows's, on one of which shall be erected the Head of a priestly Reviewer; and this puts me in Mind of what Dr. CLARKE said of some great Ecclesiastic in his Time, "That unless he was much mistaken, we have one now who is high Priest enough indeed," meaning something



## SECOND APPENDIX.

something like our reviewing modern Whore of Babylon, who, without any Titles of Holiness or decretal Bulls, has audaciously and clandestinely placed himself down in the Anti-christian Chair of Infallibility, claiming a divine Prerogative of giving an absolute Decision in all Controversies both Civil and Religious. On this Gallows, I say, shall be erected only the mere Head of a priestly Reviewer, because such a Head must be allowed to do more than the Head and Body of any other Person, however academically educated and literate.

Whether I am to consider this young Hero as one of the Reviewers illegitimate Brats, or as the hallowed Babe of some long praying Puritan, we must suppose that he comes from PLATO's præixtant State, even in his first Stage of Infancy, to have a Budget of Hieroglyphical Mysteries, & to come into the World a full-teeth'd perfect Animal, and if he should have a reviewing Head turned upon one Shoulder, looking and reading backward instead of looking and reading forward; it will be a Curiosity of an hallowed Babe indeed.

But one Step further, from his high and extraordinary Birth: we can easily conceive that he may not be inferior to a young heathen Deity; and if a beautiful Europa should fall in his Way, it is very possible that under the Covering of a Bull he may generate other infernal and celestial Deities, who may make as venerable a Figure as a Pluto or his Proserpine, as a Jove or his Juno.

NOTE, The Tricks of Europa and Jupiter are originally related by the antient Greek Poet Anacreon, are pleasingly translated by Mr. ADDISON, who dedicated his Edition of this Author to his present Majesty's Father, Prince of Wales.

And I shall now conclude, as I think it is high Time that we should, having taken more Notice of this Harlequin Race of Philosophers than they deserve, reserving a few other Compliments for this epic Hero when his Birth shall be properly and critically notified, with observing, I hope that a handsome Suit of puritanic Baby-Cloaths will be provided for this hallowed Babe to cover his Nakedness, for it will require a great deal of Charity to keep him sensibly warm, and that his Birth will have all due Honours,

## SECOND APPENDIX.

Honours, through the Intercession of the fervent and hearty Prayers of our learned Critics and Commentators on Ridicules who have more mediatorial Saints among dead, antient, and modern Puritans to be prayed to, than are to be met with in a whole Roman Legendary.



F I N I S.

SECOND APPENDIX

From the above it is evident that the British and French  
governments have been very successful in their efforts to  
bring about a more peaceful and friendly relations among  
the nations of the world. It is to be hoped that the  
results of the present conference will be equally successful.



W. I. N. I. S.



